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A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XX — HUNTINGTON, INDIANA, MARCH 27, 1932 — Number 49

Is One Religion As Good As Another?

A Plain Answer To A Common Question

By the Rev. John A. O'Brien, Ph. D., Chaplain of the Catholic Students, University of Illinois.

The prevalent viewpoint in America today is that of religious indifferentism. Every one has heard people say: "One religion is as good as another." "It doesn't matter much what a man believes as long as he does what is right." It had its unconscious origin in the principle ushered into the world by Martin Luther in the sixteenth century, namely, the principle of the supremacy of private judgment in the interpretation of the Scriptures and as a guide in the religious life. Luther's example became infectious. Soon Calvin, Zwinglius, Hus, and others proceeded to give their own divergent interpretation to Scriptural texts, and thus established creeds of their own. The process has continued down to the present day, until there are now several hundred conflicting sects destroying the last vestige of unity in the ranks of Protestantism.

It will be the aim of the writer to discuss the subject in a calm, impersonal manner, seeking to cast light and not heat upon it. While at times he may feel compelled by the laws of logic to dissent vigorously from the principles of *indifferentism* he has nothing but sentiments of good will and affection for the *indifferentist.* Educated people understand that questions of this nature may be discussed in a frank, honest manner, with a complete absence of ill-will, and with nothing but sentiments of friendliness and affection. It is in this spirit that the writer undertakes the discussion of this question. He asks but one favor of the reader—to enter the discussion with an open mind.

Let us now examine the philosophy of religious indifferentism to see whether or not any rational person can be logically justified in holding it. We shall bring it to trial first before the bar of reason, and then before the tribunal of divine revelation.

Opposed to Logic and Common Sense

In maintaining that one religion is as good as another, regardless of how much the various religions differ from one another, the indifferentist makes an assertion which is opposed to the very first principle of logic and common sense as well. It is a law of logic that contradictory statements cannot be true at the same time. If one statement is true, then all the statements which contradict it are false. Deny this principle of logic and you deny all possibility of correct human reasoning.

Thus, for example, a teacher holds before a class of fifteen pupils a sheet of white paper, asking each pupil to state the color of the paper. He hears fifteen divergent answers. One says it is "blue," another, "red," another "purple," another, "yellow," another, "green," and so on down to the fifteenth pupil, who alone says it is "white." Let us suppose that the teacher has much affection for every member of his class, that he would tell them that they are all correct, rather than that they are all wrong save one. Suppose then that he were thus to address them after the fashion of the indifferentist: "Children, you are all equally correct. You, who say it is purple, you who say it is red, you who say it is green, and all the rest of you are equally correct with the pupil who says it is white. Each one of you is correct, and no one of you is wrong." While one might not be disposed to question the affection and large-heartedness of such a teacher, everyone would be compelled to question his sanity. In giving full rein to the impulses of the heart, he stifles all the dictates of reason and common sense. He is able to agree with these fifteen divergent answers simultaneously only at the cost of intellectual suicide.

Is it not passing strange how people will recognize the validity of this elementary principle of logic in all the practical concerns of their daily life, and then upon entering the domain of religion promptly proceed to throw it overboard? Yet that is precisely what the indifferentist does. He attempts the same impossible mental gymnastics as the teacher above described.

Do not the various denominations differ from one another just as obviously and flagrantly as the pupils did in their answers? Thus in answer to the question, "How many persons are there in God?" the Unitarian replies "Only One," while the Methodist answers "Three: the Father, the Son, and the Holy Ghost." Is it possible for any person to say in reply: "I agree with both of you. You are both correct?" Not without destroying all possibility of correct human reasoning.

Differences in Doctrine of Sects

This instance of difference in doctrine between the Methodist and the Unitarian can be paralleled on down the line among all the creeds. For, each sect constitutes a distinct denomination only because it differs on some one or more important doctrines from all the other creeds. Thus, Baptists reject infant baptism as invalid, while Lutherans regard it as valid, Catholics believe that the Holy Eucharist contains the body and blood, soul and divinity of Our Saviour, while Presbyterians regard Holy Communion as merely a symbol or reminder of Christ.

These are the differences which our Holy Father, Pius XI, in his encyclical on True Religious Unity, on January 6, 1928, points out as frustrating all efforts of Pan-Christians at attaining real unity. "Through what agreement," he asks, "could men of opposed opinions become one and the same society of the faithful? How, for example, can they who affirm that sacred tradition is a true source of divine revelation and they who deny it become members of one church? They who hold that an ecclesiastical authority formed of bishops, priests and ministers is divinely constituted and they who assert that little by little it has been introduced through conditions of time and events? They who adore Christ really present in the Most Holy Eucharist by that wonderful change of bread and wine called transubstantiation, and they who say that the Body of Christ is present there only through the sign and the virtue of the sacrament; they who hold that in the Eucharist there is a sacrifice and a sacrament, and they who say that it is only a remembrance or commemoration of the sufferings of Our Lord? They who believe it good and useful to pray to the saints reigning with Christ and above all to Mary, the Virgin Mother of Jesus, and they who pretend that such a form of worship is wrong because it draws from the honor due Jesus Christ, 'the one mediator of God and men.' (Cf. I Tim. 2:5.)

"In such great differences of opinions we do not know how a road may be paved to the unity of the Church save alone through one teaching authority, one sole law of belief and one sole faith among Christians. Moreover, we know how easy is the path to neglect of religion, to indifferentism and also to modernism which holds the very same error, to wit: Dogmatic truth is not absolute but relative, it is proportionate to the different needs of times and places and to the various tendencies of the mind since it is not based upon an unchanging revelation, but is to be accommodated to the life of men."

"I am the resurrection and the life, he that believeth in me, although he be dead, shall live."

Is it the same to Jesus whether you believe in His Resurrection or not, in His Divinity or not? The Indifferentist answers: It is equally pleasing to Jesus to affirm or deny.

Consequences are Far Reaching

From these fundamental differences in doctrine there flow practical corollaries of far-reaching consequences. For, if the Unitarian be right when he says Christ is a mere man, then the Anglican who esteems Him as divine and so adores Him becomes guilty of idolatry. By the same token, if the Anglican is right, then the Unitarian who denies His divinity, and refuses to worship Him as divine, but treats Him as a mere human, becomes guilty of blasphemy. In other words, the proposition of the indifferentist that all creeds are equally good, means in its concrete significance that vice is as good as virtue, falsehood as good as truth, and idolatry as good as true worship. It means the obliteration of all objective criteria for the determination of truth and the negation of all human reason.

There may be some, however, who should say that the principle of the indifferentist that one religion is as good as another is valid if applied to the various denominations of Protestantism to the exclusion of Catholicism. Even this expedient will not avail. For, while the principle of private judgment is basic among all Protestant sects, yet they differ from one another in the objective doctrines in which they profess to believe. Thus, the pathetic complaint of Theodore Beza, one of the early reformers of the sixteenth century, is as true now as when he uttered it. "Our people," he bewails, "are carried away by every wind of doctrine. If you know what their religion is today, you cannot tell what it may be tomorrow. In what single point are those churches, which declared war against the Pope, united among themselves? There is not one point which is not held by some of them as an article of the faith and by others rejected as an impiety." (Epist. ad Aud. Dudit.)

Thus it is seen that when held up to the light of reason, indifferentism stands condemned as intrinsically repugnant, and as obliterating all distinctions between truth and error. We would be justified in resting our case here after having secured such an indictment of indifferentism before the bar of human reason. Because of the importance of the issues involved, however, we shall lay the case before the tribunal of divine revelation. We shall ascertain if the voice of eternal truth speaks in accents different from the voice of human reason.

Christ Was Not An Indifferentist

Time was when Christians were willing to follow the example of their Divine Master and His apostles in braving torture and death itself rather than deny or even modify the tenets of their religious faith. For their refusal to deny Christ and offer incense to the idols of pagan Rome, thousands of Christians in the first three centuries were thrown into the Roman amphitheatre to be torn limb from limb by the savage beasts of the arena, while thousands of others were coated with pitch and tar and burned alive to illumine at night the gladiatorial contests of the Romans.

For, still fresh in the minds of these early Christians was that memorable scene wherein Christ had set them the example of unswerving loyalty to the truths of a supernatural revelation at the cost of life itself. The dramatic scene was enacted before the high priest, Caiphas, in the crowded court room of the Jewish Sanhedrin, on the eve of His death. Caiphas rising up from his seat addressed Christ with the challenging words: "I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God." (Matt. 26: 63.)

Now there was a law among the Jews that subjected to capital punishment the person who claimed divine honors. Christ knew full well that if He answered that question in the affirmative He was sealing His own death warrant. He knew also that if He would but deny His divinity the Jews would have no legal charge against Him and He could escape the impending tragedy. In the face of this knowledge, without equivocation or evasion, but with rapier-like precision, the Master answered simply and clearly: "Thou hast said it." And forthwith they led Him out to be crucified.

Hence Christ went to His death upon the ignominious cross rather than save His life by modifying in the slightest degree one single tenet of His teaching. That was the example which loomed up before the minds of the Christian world for centuries, prompting them to an unfaltering loyalty to His teachings, causing them to regard orthodoxy of faith as of supreme importance, and to preclude the acceptance of the viewpoint that it is a matter of comparative indifference as to whether one accepts, rejects, or modifies the teachings for which Christ died.

The procedure of Christ in refusing to soften or tone down His answer to the question of Caiphas to suit the prejudices of the Jewish Sanhedrin is typical of His manner of teaching during His entire public ministry. It is clear, therefore, that Christ Himself was no indifferentist.

Indifferentism in the Light of Revelation

Let us inquire now if Christ imposed the same obligation upon His disciples and all those who would come to the knowledge of the faith through their teaching. In other words, did Christ command the Apostles to teach His exact doctrine, and impose upon their hearers the obligation of accepting those doctrines taught by the Apostles? If Christ issued this dual command then religious indifferentism stands condemned before the tribunal of divine revelation.

Let us examine, therefore, the very words with which our divine Saviour establishes His Church and commissions the Apostles to preach the gospel. To obviate any objections from our non-Catholic readers, the texts will be taken from the Protestant version of the Bible. These are the words of Christ to the apostles: "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) "And He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

From these words of Christ, a twofold obligation is evident. First, the apostles are commissioned to preach the gospel to all nations without exception. Christ came to save the souls of all mankind. He wanted His religion, therefore, to become the universal religion of the whole human race. If any race or even any individual would refuse to accept His religion the aim and purpose of the divine revelation would to that extent be frustrated.

Secondly, Christ imposed upon the apostles the obligation of teaching the same identical doctrines which He had taught them: "Teaching them to observe all things whatsoever I command you." In other words, the apostles were not to teach different doctrines in accordance with the divergent whims and fancies of each individual. On the contrary they were charged to teach "all things whatsoever" Christ had delivered unto them. They were given no liberty to teach one doctrine and reject another. The entire Christian gospel hung together as one great organic whole. This, they were to impart, without omission or addition, without change or mutilation, to the whole world.

Having established the fact that Christ charged His apostles to teach the same identical truths to all nations, the question may still remain in the minds of some as to whether Christ made the acceptance of the gospel message obilgatory upon the hearers or left them free to accept, modify, or reject the same. It will become evident upon reflection, however, that Christ could not logically confer upon the apostles the moral power and authority of preaching the gospel to the multitudes without placing upon the latter the correlative duty of accepting it. For, every right implies a corresponding duty on the part of another to respect that right. Hence the solemn delegation to the apostles of the moral power of teaching with authority would be meaningless and contradictory if Christ did not impose the corresponding obligation on the part of the hearers to receive the message thus conveyed.

Belief in His Teachings---A Command

We shall not content ourselves, however, with this answer to the question—an answer clearly implied in Christ's mandate to the apostles. For, Christ Himself has put in explicit form the duty on the part of the hearers, which is implicit in His commission to the apostles. For, after His charge to the apostles, He clearly defines the duty of the auditors of the gospel message, by adding immediately: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." From these clear words of Our Divine Master it is apparent that He gave to the auditors no more freedom to reject the teachings than He gave to the apostles to modify them. He had come upon earth to reveal these supernatural truths, and He made it as mandatory on the part of the listeners to accept the revelation as it was mandatory for the apostles to preach it. The exponent of the theory that it does not matter much what a man believes, finds, therefore, that his theory is the direct opposite of the teaching of Christ on the necessity of believing the precise doctrines which He committed to the world through the teaching of the apostles. Not only does Christ insist upon the acceptance of His divinely revealed truths by every hearer, but He makes it the indispensable condition for eternal salvation.

Christ did not stop, however, with commissioning the apostles to teach his doctrines. To counteract any impression on the part of the apostles that they were not able correctly to present His truths, and to remove any misgivings that might be felt by the hearers on the ground that the apostles, being human and fallible, might unconsciously mislead them, the divine Master hastened to assure the apostles of His abiding presence and ceaseless assistance, saying: "And lo, I am with you always, even unto the end of the world." (Matt. 28:20.) "But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26.) Hence, while the apostles of themselves were fallible, Christ gave them the assurance that in the mission of preaching His doctrines, He would be with them all days, safeguarding them from error and stamping their teachings with the seal of His own divine approval. For, in the same manner as the Father had commissioned Him, so He authorized them, saying, "As the Father hath sent me so send I you."

Christ Emphasized Unity of Faith

Moreover, "this same absolute oneness of faith and religion," as Otten points out, "implied in Christ's commission to His Apostles, is inferred with equal clearness from every reference which He makes to His Church. That Church He always speaks of as one, not as many. He speaks of it as one family, one fold, one city, one kingdom. He builds it upon one foundation, the rock, which is Peter. He appoints but one supreme pastor to feed His lambs and to guard His sheep; but one vicar to whom He gives the keys of the Kingdom of Heaven. He seems to have multiplied illustration upon illustration, and figure upon figure, in order to impress upon His Apostles the absolute neces-

(CONTINUED ON FOLLOWING PAGE)

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

ST. JOHN'S ROSARY CIRCLES AID PARISH

Sponsored by members of Circle No. 6 of the Rosary Society of St. John the Baptist church, Fort Wayne, a public card party and dance will be given in the community room of the school Thursday, March 31. Mrs. Frank Monahan, chairman, will be assisted by the following hostesses: Mrs. O. C. Baker, Mrs. Frank Morgan, Mrs. Clem Gladieux, Mrs. J. J. Nolan, Mrs. Harry Weber, Mrs. Chester Keen, Mrs. Clifford Ward, Mrs. Harry Kesterson, Mrs. Henry Bruns, Mrs. Earl Wightman, Mrs. Frank Berchman, Mrs. R. Van Horn, Mrs. Othmar Heing, Mrs. Frank Doyle, Mrs. G. Cassidy, Mrs. H. Davis, Mrs. Robert Freiburger, Mrs. A. Hire, Mrs. Joseph Bauman, Mrs. S. Hoffman and Mrs. Margaret Monnock.

Under the auspices of Circle No. 9 of St. John's parish an Easter egg and bake sale was held in the Grand Leader department store. Mrs. William Smith, chairman, was assisted by Mrs. Sidney O'Connor, Mrs. Arthur Staub, Mrs. T. J. Murphy, Mrs. William Briede, Mrs. Frank Schmid, Mrs. D. Steinbrunner, Mrs. Louis Pappi, Mrs. Louis Blaising, Mrs. Paul Meier, Mrs. Aloysius Holthouse, Mrs. Willard Smith, Mrs. John Ensch, Mrs. John Culligan, Mrs. John Lerch and Mrs. Edward Harrison.

TWO LECTURES GIVEN AT ST. PETER'S SCHOOL

Members of St. Agnes' Young Ladies' sodality of St. Peter's church, Fort Wayne, held their "Activities Meeting" in the school assembly room, Monday night. The Rev. Carl Holsinger, parish assistant, addressed the sodalists on his trip to the world-famed shrine at Lourdes. During the social session an illustrated lecture, "Children of the Midnight Sun" was given by the spiritual director, the Rev. Herman Joseph Miller, assistant at St. Peter's.

Announcement is made by the Very Rev. Msgr. Charles H. Thiele, rector, that on Wednesday, March 30, at 8 p. m., the religious instructions for the public will be resumed in St. Peter's church. In these lectures on Wednesday and Friday nights the fundamental truths of the Catholic religion will be set forth. All who are interested are welcome.

CHARLES GEPHART, SR., SUCCUMBS; ILL A YEAR

Charles Gephart, Sr., 66, of rural route No. 8, on the Miller road, Fort Wayne, died Friday night at his home after a year's illness. Deceased was a member of St. Joseph's church and Holy Name society. Surviving are the widow, Theresa; three sons, Albert at home; Charles, Jr., and Frank B. Gephart, city; a daughter, Mrs. Edwin G. Hollenbacher, Pontiac, Mich.; one brother, Edward Gephart, Peru; two sisters, Mrs. Katherine Kline and Mrs. Sophia Spanley, Fort Wayne; and 11 grandchildren.

The funeral was held at 9 o'clock Monday morning from St. Joseph's church, the Rev. Charles F. Girardot, pastor, officiating.

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Solemn Services Of Good Friday In Ft. Wayne Churches

Good Friday, on which is commemorated the crucifixion and death of our Savior upon Calvary's cross for the redemption of mankind, will be observed with most solemn ceremonies in all of the Fort Wayne churches. Thousands will assist at the Mass of the Pre-Sanctified, the Tre Ore of Three Hours' observance from noon until 3:00 o'clock, and the evening devotions. "We Adore Thee, O Christ, and Praise Thee; because by Thy Holy Cross Thou hast redeemed the world," is the prayer made vocal around the world on this day. No other day of the year is so full of religious sorrow. Like the disciples of Christ after His Body was placed in the tomb, all Christians mourn and look forward to the Resurrection. Beneath the cross on Golgotha's height, the Christian world takes its place on this day, and endeavors to realize the meaning of the tragedy,—why it was and for whom it was.

Fort Wayne pastors will officiate Good Friday morning at the ceremonies and the Mass of the Pre-Sanctified. Hours in the twelve parishes vary from 7:30 to 9:00 a. m.

The Most Rev. John F. Noll, D. D., Bishop of Fort Wayne, will lead in the conduct of the Tre Ore at the Cathedral of the Immaculate Conception, assisted by the Rev. Thomas M. Conroy, rector, the Rev. Curt A. Suelzer, and others of the clergy.

A sermon at the Tre Ore will be given by the Bishop. Announcement is also made of an evening service at 7:30 o'clock, at which a special sermon will be given.

The Tre Ore will al - be observed at St. Peter's church, where the Rev. Michael Andrew Chapman will be in charge. He will give a sermon in the afternoon and another at the evening services. The Very Rev. Msgr. H. F. Joseph Kroll and the Rev. Mathias Bodinger conducts the Tre Ore at St. Paul's; the Rev. Henry A. Hoerstmann at St. Andrew's; the Rev. Basil Didier, C. PP. S., at the Precious Blood church. The Tre Ore will be observed privately at St. Patrick's, the Way of the Cross being conducted at 3:00 p. m. The Rev. Charles Feltes gives the sermon at the services there at 7:30 p. m. The Rev. Charles F. Girardot, pastor, will conduct the Way of the Cross at St. Joseph's at 3:00 o'clock, after a private observance of the Tre Ore by the parishioners. The Tre Ore at St. Jude's will be conducted by the Rev. John A. Dapp and the Rev. Clement Ewald. At St. John the Baptist church the Tre Ore will be observed privately. At 7:30 p. m. there will be Way of the Cross and the sermon will be given by Father Girardot of St. Joseph's. At the same hour the Rev. S. Joachim Ryder, pastor of St. John's, preaches in his parish. Private observance of the Tre Ore at St. Hyacinth's. Services in honor of the Passion and sermon at 7:30 p. m. by the Rev. Michael A. Petzold.

At St. Vincent's church, Auburn Road, of which the Rev. John E. Dillon is pastor, Mass of the Pre-Sanctified at 7:30 a. m., and Good Friday night, Way of the Cross and sermon at 7:30 o'clock.

HEART ATTACK FATAL TO JOSEPH B. FEGAN

Joseph B. Fegan, 72, was found dead in bed at 9 a. m. Friday at the home of his daughter, Mrs. Frank Roehling, 1609 Andrew street, Fort Wayne. Death was attributed to heart disease. He had not been in good health for some time, but his condition had not been regarded as serious. Mr. Fegan came to Fort Wayne two years ago to make his home with his daughter. He was formerly employed as a boilermaker by the Illinois Central railroad at Chicago. Deceased was a member of the Church of the Most Precious Blood.

Surviving are six daughters: Mrs. Edward Spackman, Mrs. Harry Puttee, Mrs. Roehling, Mrs. John Knight, Fort Wayne; Mrs. Earl Freuchtenicht, Ferndale, Mich., and Mrs. William Pitcher, of Seattle, Wash.; a son, John, of New York City; and two brothers, Peter of New York City, and Edward, of Cleveland, O. The funeral was held Monday morning at 9 o'clock from the Precious Blood, the Rev. Basil Didier, C. PP. S., officiating.

COMEDY APRIL 3-5 AT ST. PETER'S FOR RELIEF OF POOR

Leading roles are played by Howard Walker and Miss Helen Junk in "Hollyhock Lane," musical comedy to be presented at St. Peter's school auditorium, Fort Wayne, Sunday, Monday and Tuesday nights, April 3, 4 and 5. Prof. William M. Hammond, author, is directing the players. The cast in its entirety includes over 125 persons.

Walker is cast in the role of Prof. John Erald Bangs, the scientist who is trying to discover if cats are color-blind. He sings two numbers that are especially attractive, "Each Star That Shines Above You" and "Just for Science."

Miss Junk appears as Coralou Endicott, wealthy young heiress, who is engaged to Montgomery Cairns, but falls in love with plain Prof. John Bangs. Her numbers include "You Love the One You See" and "Lonesome For You."

Members of the chorus include: Misses Edna Crone, Mary Crone, Madeline Crone, Catherine Arena, Agnes Hake, Mary Faurote, Adella Geiss, Agnes Moorman, Genevieve Kleinrichert, Gladys Ueber, Mary Catherine Christen, Mildred Evard, Agnes Weller, Catherine Taylor, Evelyn Delegrange, Bernice Wyss, Ethel Junk, Florence Becker, Cecilia Merler, Catherine Chomey, Rose Weiss, Lina Ross, Velma Ross, Mary Catherine Brug, Marcella Helmkamp and Marie Helmkamp.

Carl Landgraf, Joseph Kummer, J. W. Geary, L. H. Seise, J. R. Wilding, Joseph Bernoti, Jr., D. Schott, J. Simmone, N. Helmkamp, F. Hahn, Carl Geller, Robert Browning and George Litchfield.

Miss Wilda Wilson is pianist for rehearsals, with Miss Marjorie Crates assisting. Rehearsals are progressing nicely. Tickets are now on sale. Proceeds are for the Associated Charities of St. Peter's.

"RED WINE," NEW PLAY AT CENTER, APRIL 2-3

"Red Wine," an anti-communistic production written by the Rev. Francis A. Sheridan, Fort Wayne, will be given under his direction at Catholic Community center auditorium, April 2-3, by the Community Players. A total of 24 characters will appear in the play.

Members of the cast include: Dan Flanagan, Mary Ebersole, Edward Horstman, Pat J. Cain, Neil Hench, Marie Ueber, Fred Bopp, Edward J. Stock, Grace Urbine, Jerry Burlage, Edward Hilker, Florein C. Ryder, Joseph Orth, Fred Parnin, Bernard Brake, James Poinsatte, Dorothea Milliken, Jean Basil, Pauline Schaeffer, Charles Bilski, Jerome Belleau, Howard Stewart and Jack Roth.

The production is a vivid and bold illustration of what the teachings of Communism really are. The author of "Red Wine" does not believe that Communism will ever be able to wipe out Christianity, but he does hold that Communism is a menacing threat to the salvation of the youth of our land. It was for the protection of youth that "Red Wine" was especially written.

Through patronage of the play Father Sheridan hopes that the people of Fort Wayne will cooperate in the fight against a menace to civilization, government and Christianity.

D. OF I. WILL SPONSOR EASTER EGG, BAKE SALE

Through arrangements completed by members of Our Lady of Victory circle, Daughters of Isabella, an Easter egg and home bake sale will be conducted on Saturday, March 26 in Wolf & Dessauer's department store. A special booth has been reserved for the D. of I. Mrs. Henry C. Blaising is chairman; Miss Mattie Kelker, treasurer. They will be assisted at the sale by: Mrs. Julia Biggins, Mrs. Thomas Gordon, Mrs. Mary Rocholl, Mrs. Mary E. Foohey, Mrs. August Guillaume, Mrs. Anthony J. Offerle, Miss Florence Mische, Mrs. Henry Kanning, Mrs. Frank Hoy, Mrs. Anna McVey, Mrs. Robert Boltz, Miss Catherine Noll, Miss Margaret Roche and Miss Jane Mooney. Baked goods and colored eggs will be gratefully received at the D. of I. booth on Saturday.

Members of St. Catherine's mission unit were in charge of coloring the eggs the work being done on Thursday night at the D. of I. Girls' home. Mrs. Mary Garta was chairman and Miss Catherine Noll, vice chairman.

ELIZABETH H. O'LEARY SUCCUMBS IN HOSPITAL

Miss Elizabeth Helen O'Leary, 48, proprietor of the Rose Marie Hat Shop at 134 W. Washington Blvd., Fort Wayne, died at 6:20 o'clock Monday night at St. Joseph's hospital. Although she had been in ill health for several years her condition did not become serious until Saturday. She was taken to the hospital two hours before her death.

Deceased was born and reared in Fort Wayne and was a member of the Cathedral of the Immaculate Conception. Surviving are a brother, James O'Leary, of Brooklyn, N. Y.; sisters, Mrs. John Raidy, Fort Wayne, and Mrs. Jack Warren, Boston, Mass.; three half-brothers, John and Robert O'Leary, Fort Wayne, and Lawrence O'Leary, Boston. Her parents died several years ago. The funeral was held Wednesday morning at 9:00 o'clock from the Cathedral, the Rev. Thomas M. Conroy, rector, officiating.

DEATH OF MRS. IRENE BARVA OCCURS IN ERIE

Mrs. Irene Schaefer Barva, 27, a former resident of Fort Wayne, died at her home in Erie, Pa., at 6 p. m., Tuesday, March 15. She was born and reared in Fort Wayne and resided here all her life until she located in Erie, where her husband, Bernard Barva, is connected with the General Electric company.

Besides her husband she is survived by a son, Bernard, Jr., 4; her parents, Mr. and Mrs. Henry Schaefer, of 1020 Clinton street, Fort Wayne; a brother Elwood of this city; and a sister Mrs. Virginia Brinker, residing on the Lima road near Fort Wayne. The body was brought to this city and taken to the home of a sister-in-law, Mrs. Ernest J. Cutter, 2210 Thompson avenue. The funeral was held Saturday at 9 a. m. at the Cathedral of the Immaculate Conception, the Rev. Thomas M. Conroy, rector, officiating.

Bishop's Message At Close Of Mission Heard By Hundreds

Holy Cross Missionaries Attain Great Success In Fort Wayne at St. Patrick's Church.

The Most Rev. John F. Noll, D. D., Bishop of Fort Wayne, presided Palm Sunday night at the solemn closing of a two weeks' mission conducted by the Holy Cross Fathers at St. Patrick's church, Fort Wayne. The second week was for the men, hundreds attending regularly. The number present at the closing taxed the seating capacity of the church and the final services were markedly impressive. The singing was congregational with George V. Wright at the console.

The Rev. Joseph Hart, C. S. C., who with the Rev. Thomas Duffy, C. S. C., of Notre Dame, conducted the mission, gave the closing sermon on "Means of Perseverance." The Bishop and the Rt. Rev. Msgr. Joseph F. Delaney, rector, briefly addressed the immense body of men at the close of the service. The order included opening hymns, announcements for the closing and also Holy Week, blessing of religious articles, Litany of the Holy Name, sermon, imparting of the Papal blessing and Benediction of the Most Blessed Sacrament.

An inspiring scene was presented when the men standing with lighted candles solemnly renewed their Holy Name pledge and baptismal vows. The encouraging messages of the Most Rev. Bishop and Msgr. Delaney followed Benediction, after which the two missionaries, preceded by the cross-bearer and acolytes, marched in procession through the main aisle as the "Te Deum" was sung by the congregation. The mission is regarded as the largest and most successful in the history of the southside parish. The presence of the Bishop at the solemn closing and his words of counsel and congratulation were especially gratifying to the parish clergy, missionaries and the hundreds of laymen assembled.

Blessing of Babes

A beautiful service held Sunday afternoon, incident to the mission, was the blessing of babes. Hundreds of mothers brought their little ones for the solemnities. After a hymn and the announcements, Father Duffy addressed the mothers on "Children in the Home." Blessing of the babes followed the sermon.

During the two weeks all of the members of the parish were afforded an opportunity of participating in the mission. The women attended the first week, in the course of which a mission was also given for the school children. The second week was devoted to the men, their final day including the children of pre-school age. Members of the Holy Name Society received Holy Communion at the 8:00 o'clock Mass Sunday morning at St. Patrick's, many of the men returning for the late Mass, before which the palms were blessed and distributed. Msgr. Delaney is highly pleased with the excellent and untiring work of the missionaries and the splendid response of his parishioners.

CATHEDRAL ROSARY PARTY TO ASSIST NEW ORPHANS' HOME

Arranged by the Rosary Society of the Cathedral of the Immaculate Conception, Fort Wayne, a public card party will be given at the Catholic Community Center Wednesday night, April 13. Proceeds will be donated for furnishing a school room at the new St. Vincent's Orphans' Home. Mrs. Frank O. Ehinger, general chairman, will be assisted by Mrs. Ervin Schlebecker, ticket committee chairman; Mrs. Mary Sommers and heads of circles.

The following were appointed to solicit new members for the Society of the Propagation of the Faith: Mrs. Mary Sommers, Mrs. Ben Mommer, Mrs. Edward McLaughlin, Mrs. John H. Doyle, Mrs. A. J. Roussey, Mrs. George Freinstein, Mrs. Charles Freistoffer, Mrs. Frank Ehinger, Mrs. Frank Hoy, Mrs. Henry Kleber, Mrs. Adam J. Walsch, Mrs. W. A. Pothoff, Mrs. W. Hatch, Mrs. L. Belot, Mrs. Julia Seibold, Mrs. Minnick and Miss Catherine Falvy.

For the purpose of reorganizing, enrolling new members and increasing the number of promoters, a special meeting of promoters and members in general of the League of the Sacred Heart in the Cathedral parish was held in the Catholic Community Center on Friday night, March 18, after services at the church. All parishioners are urged to become members of the League. With the formation of a new class of promoters, their reception will take place in the Cathedral where they will receive the promoter's cross and diploma.

PIONEER RESIDENT OF FORT WAYNE DIES

Funeral services for Mrs. Mary Ann Schrage, 79, who died at 3:55 o'clock Thursday morning at the home of her daughter, Mrs. Henrietta Moran, of 1220 Winter street, Fort Wayne, were held Saturday morning at 9:00 o'clock from St. Mary's church, the Rev. George A. Hasser, rector, officiating. Interment took place in New Haven. A native of Germany, the deceased came to Fort Wayne at the age of ten years. Her husband died forty-three years ago. She has been a member of St. Mary's since childhood. Mrs. Schrage was also a member of the Rosary and Altar societies of the parish. Surviving are three daughters, Mrs. Emma Stephan, Mrs. Amelia Hageman and Mrs. Moran, all of Fort Wayne, and fourteen grandchildren and two great-grandchildren.

ACADEMY ALUMNAE WILL GIVE FASHION BRIDGE

A fashion-bridge sponsored by St. Augustine's Academy Alumnae Association, Fort Wayne, will be given at Rurode's dry goods store at 8:15 p. m., Monday night, April 4. Miss Aletha Foohey, general chairman, will be assisted by Mrs. Charles Farrington, Mrs. Lothar Stahn and the Misses Mildred McGrath, Allen Perrey, Geraldine Chapman, Norine Connelly, Natalie Smith, Claire Riegel, Juanita Bushman and DeLoste Disk. Attractive table prizes will be awarded for high score and candies served during the games.

Bishop Pontifical Mass Celebrant At Cathedral, Easter

(Continued from Page One)

Thiele, rector, announces solemn high Mass at 7:30 a. m. at which the choir of 20 men and boys will sing a Gregorian Chant Mass, Vatican edition, under direction of Prof. William M. Hammond. Violin accompaniment will be furnished by Misses Anna Baker, Rosemary Orth, Josephine Lehr, also Robert Waltz. The rector gives the sermon at the solemn service. Devotions and benediction at 7:30 p. m. No afternoon service.

In St. Paul's church, the Very Rev. Msgr. H. F. Joseph Kroll will be celebrant of solemn high Mass at 7 o'clock assisted by the Rev. Mathias Bodinger and Alfred Junk, a seminarian. Directed by Neil J. Thompson, the choir will sing the "Mass in Honor of St. Aloysius" by Matthew A. Horen.

Easter Sunday at St. Andrew's church, the Rev. Henry A. Hoerstmann, pastor, will celebrate high Mass at 8 o'clock at which the choir will sing Concone's "Mass in E flat." Low Mass at 10:30 a.m. will be followed by benediction. Easter anthems are sung during the Mass.

At the Church of the Most Precious Blood of which the Rev. Basil Didier C. PP. S., is pastor, the solemn high Mass is at 10:30 a. m. followed by Benediction. Father Didier and the Rev. John Wilson, C.PP.S., are being assisted in the parish during Holy Week and on Easter Sunday by the Rev. Theodore Koehn, C.PP.S., of St. Joseph's college, Collegeville, Ind. Low Masses Easter are at the regular hours.

High Mass at 10 a. m. at St. Jude's chapel is announced by the Rev. A. Dapp, pastor. It will follow three low Masses. A special musical program has been arranged for the Feast of the Resurrection.

The Rev. Charles F. Girardot, pastor of St. Joseph's, celebrates high Mass on Easter at 8 a. m., followed by a Low Mass and Benediction. The choir's musical program will be appropriate to the festal day.

Easter Sunday at St. John the Baptist church, the Rev. S. Joachim Ryder will celebrate High Mass at 10:30 a. m., followed by Benediction. A special musical program will include excerpts from the "Mass in Honor of the Holy Family" by Cremer and "Mass in Honor of the Guardian Angels" by Hammers.

Resurrection services are at 6 a. m. at St. Hyacinth's church and the High Mass of the feast will be celebrated at this hour by the Rev. Michael A. Petzold, pastor. There will be congregational singing of Easter anthems and the responses of the Mass will be sung by the choir. St. Hyacinth's choir will give Stearn's "Mass in E flat."

Easter Sunady morning at St. Vincent's Orphan home, the Rev. Francis A. Sheridan will celebrate high Mass for the Poor Handmaids and orphans at 6:45 a. m. "Mass in Honor of the Immaculate Conception", by Joseph Wiegand will be sung by the girls' choir under the direction of Mrs. Edward S. Keller, organist.

The Rev. Patrick M. Butler, chaplain at St. Joseph's hospital, will follow the 6 a. m. Mass with High Mass and sermon at 8:15 o'clock. Devotions at 2:00 p. m., followed by benediction.

Commemorating the institution of the Holy Eucharist at the Last Supper, Maundy Thursday services in Ft. Wayne churches were marked by especial solemnity, large congregations attending. The Most Rev. John F. Noll, D. D., Bishop of Fort Wayne blessed the holy oils and celebrated solemn pontifical Mass at the Cathedral of the Immaculate Conception at 9:30 a. m. The local and a number of the clergy in the vicinity of Fort Wayne assisted at the ceremonies, officers of which have already been announced. The officiating prelate was assisted by the Rev. Thomas M. Conroy, rector, who was arch priest.

The respective pastors were celebrants of the high Masses in the other parishes, services in all including processions of the Most Blessed Sacrament to the repository. Holy hour was observed in all parishes on Thursday night and was also conducted at 3 p. m. Thursday. Benediction of the most Blessed Sacrament given daily at 12:10 p. m. on week days during Lent at the Cathedral was discontinued Wednesday noon, on account of Holy Thursday and Good Friday. Lent ends at noon Saturday.

The Most Rev. Bishop on Wednesday night at the Cathedral presided at the Office of the Tenebrae solemnly chanted by the assembled clergy and a special choir under direction of the Rev. Curt A. Suelzer.

K. OF C. CARD TOURNEY HELD IN FORT WAYNE

A card tournament of five sessions conducted under the auspices of Fort Wayne Council No. 451, Knights of Columbus, closed recently and prizes were awarded for high and low score in bridge, pinochle and euchre.

In bridge Harold Karmer was final winner for high score and Charles Allgeier low score. High score contestants included John B. Petrilli, William G. Keane, Walter Gildea; low score, W. G. Keane, Charles Allgeier, Clarence L. Disk and Edw. S. Hilker.

George H. Hilker was high score and Ernest J. Cutter low score final winners in pinochle. John Garta, Geo. H. Hilker, Dennis McKering (high score); Robert M. Fox, J. M. Sorg and John Garta (low score), were other contestants in the game.

Final winners in euchre, high score, were Edward H. Moeder, and low score, Martin App. Others listed were Harry E. C. Miller, J. A. Oswald, high score; J. C. Smith, Jules Oswald and Nicholas Mattes, low score.

N. D. STAFF MEMBER SPEAKS AT FORT WAYNE

Incident to the Easter Monday night meeting of Fort Wayne council No. 451, Knights of Columbus, Louis L. Hasley, instructor in the Department of English at the University of Notre Dame will address the Knights at their headquarters in Catholic Community center. The speaker received his Bachelor of Arts degree from Notre Dame in 1930 and his Master of Arts degree from the same university in June, 1931. He is a brother of Henry Hasley, grand knight of Fort Wayne K. C. council and a prominent local attorney.

In celebration of the fiftieth anniversary of the Knights of Columbus and in consonance with a membership campaign, Fort Wayne council members are anticipating the initiation of a class this season.

ARCOLA PARISH BAZAAR SCHEDULED FOR APRIL 9

A spring bazaar under the auspices of the Rev. Paul A. Welch, pastor, and the congregation of St. Patrick's church, Arcola, will be conducted in the parish auditorium Saturday night, April 9. Articles will be on sale at the stands, bingo played, lunch and refreshments served. The ladies held a special meeting after Mass on Palm Sunday to further arrangements. Proceeds are for the benefit of the church.

Leaders Of Nation Intolerance Foes, Bishop Points Out

(Continued from Page One)

well-being of the Commonwealth is strikingly set forth by George Washington in his Farewell Address, delivered to the people of the United States on the 17th of September, 1796. Here are his own words:

"'And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

Assailed by Presidents

"But when all is said and done, it is clear that religious prejudice and religious intolerance is the most destructive enemy of that unity which George Washington declared to be essential to the welfare of the nation. Practically every President of the United States from George Washington to Herbert Hoover has given utterance to this essential truth. Let me quote just a few:

"JEFFERSON: 'Each and every act of parliament by whatever title known or distinguished, which renders criminal the maintaining of any opinions in matters of religion . . or exercising any mode of worship whatever . . . shall henceforth be of no validity or force within this Commonwealth.'

"LINCOLN: 'When the Know-Nothings get control, it (the Declaration) will read: "All men are created equal except negroes, foreigners and Catholics." When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty.'

"ROOSEVELT: 'Any political movement directed against any body of our fellow citidens because of their religious creed is a grave offense against American principles and American institutions.'

President Wilson Quoted

"WILSON: 'It does not become America that within her borders, where every man is free to follow the dictates of his conscience, men should raise the cry of church against church. To do that is to strike at the very spirit and heart of America.'"

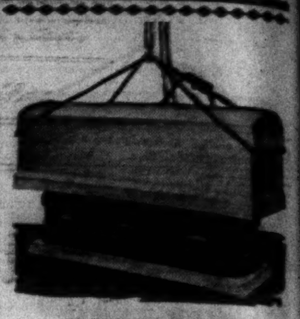
Sister Fully Recovers Following Profession Made On Death-Bed

London. — Sister Mary Sophie Thomas, a colored nun of Cape Town, Australia, lay dying of advanced tuberculosis and heart weakness in the Vicariate of Orange River. She was to have received the habit of her Order at a ceremony in the local church, but became too ill to make her profession at the rites.

It was therefore decided to clothe her in the habit and have her make her profession in bed. She had received the Last Sacraments and the priest had read the prayers for the dying. A crowd gathered around her bed under the convent veranda to witness the unusual ceremony.

After the crowd had left, Sister Mary Sophie said to her Superior, who had remained: "Mother, I feel no pain. I feel as though I had never been sick."

Then the next morning she arose, fully recovered. Two days later she went to the convent school and spoke to her pupils, after which she went to the novitiate, lunched with the Sisters, and remained with them during recreation. Now she rests, eats, and sleeps well and apparently is enjoying complete health.



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3. Direct your questions to Bureau of Information, Our Sunday Visitor, Huntington, Ind.
4. Do not write questions on the same sheet with subscriptions, orders for pamphlets, etc.

May a woman leave her husband and refuse to be reconciled with him when the cause of their dispute is but a minor matter?

Of course she may not. As Catholics we must realize that the marriage bond is a sacred union and can never be broken. At times a separation from bed and board is permitted, but even this may not be done without the permission of the Bishop. The cause must, of course, be a grave one, and neither party may marry again during the lifetime of his or her wife or husband.

During the past year I have read several articles which concerned themselves with the life of Theresa Neumann. Could you tell me where I could obtain further information about this most interesting girl?

There are many books and pamphlets published about the life of Theresa Neumann. OUR SUNDAY VISITOR supplies a small booklet entitled "The Case of Theresa Neumann" for only twenty-five cents. In this booklet many interesting happenings of her life are related.

Why do not Catholics finish the Lord's Prayer? Yours is shorter than is our Protestant version.

Catholics do finish the Lord's prayer. They repeat it as the Saviour taught it, without any human additions. The words, "for thine is the kingdom, and the power, and the glory forever," in the King James version of the Bible (Matt. vi, 13) are not found in the most ancient manuscripts of the New Testament, and were rejected by St. Jerome in the fourth century in his edition of the Vulgate, as they were rejected by the Protestant scholars Westcott and Hort.

Could a priest hear the confession of a close relative if the person were seriously ill and no other priest was within calling?

A priest may hear the confession of a close relative at any time whether the person be well or ill.

If a person is dying must he make a formal Act of Contrition? If, for instance, he knew and recited a beautiful poem in which he asks for God's mercy and detests his sins, would not that serve as an Act of Contrition?

A formal Act of Contrition is not necessary. A poem such as you mention, or even a few words asking God's pardon, provided either is accompanied by perfect sorrow, could constitute a perfect Act of Contrition.

Is it sinful for a Catholic to serve meat to non-Catholic friends on Fridays and fast days?

No. The Catholic party, however, would not be permitted to eat the meat.

What is the correct manner in which to address a bishop and a monsignor?

A bishop is properly addressed as His Excellency or the Most Reverend Bishop. A monsignor as the Rt. Rev. Monsignor.

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March 29 Tuesday Evening
GOLDEN ANNIVERSARY PROGRAM
to be Broadcast over a Continent-wide Network from the Atlantic to Pacific, United States and Canada, National Broadcasting Co. (Red Network) and Associated Stations.
Supreme Knight Martin H. Carmody, of Grand Rapids, Speaker, accompanied by artists of International Fame: Charles Hackett, Chicago Civic Opera, America's Premier Operatic-Concert Singer, Member of Council No. 124, K. of C., and Mrs. Clarence H. Mackay (Anna Case Mackay), Soprano of World Renown.

Eastern Time	Central Time	Mountain Time	Pacific Time
11:30 p.m.	10:30 p.m.	9:30 p.m.	8:30 p.m.

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After Dinner Story

WOODEN SPOIL

By Victor Rousseau

SYNOPSIS

Hilary Askew, a young American forester, inherits a tract of timber land in Canada from his uncle, and when he goes to claim his inheritance finds that Mr. Morris and Mr. Brousseau, the men whom his uncle had employed, are unfriendly toward him. They wish to buy the land from him, at a very low price, but he refuses. Arriving at his lumber camp he meets Lafe Connell, foreman, whom he likes and trusts.

On a tour of his lumber camp Hilary finds evidence of future trouble with two lumbermen, Black Pierre and Leblanc, henchmen of Brousseau and Morris. He also meets Father Lucien in whom he finds an ally. Morris is found to be dishonest, and Hilary asks for his resignation. Mr. Rosny, the seigneur, accuses Hilary of breaking the terms of his lease. He tries to reason with Mr. Rosny, but he refuses to listen.

On his way to prevent the opening of a saloon and dance hall, Hilary is stopped by Miss Rosny, who warns him of the trap into which he insists upon walking. Lafe, on his way to assist Hilary, meets Father Lucien and Miss Rosny, who are on the same mission. They find him badly injured, and take him to the Rosny home.

Hilary is on the road to complete recovery when both he and Miss Rosny profess their love for each other. Brousseau visits the Rosny home and demands that Madeleine marry him.

* * *

THE SEIGNEUR DECIDES

CHAPTER XXV.

Madeleine was as pale as death, but she stood forward bravely. "I never pledged my word to you, Monsieur Brousseau," she said in a low tone. "You know it. You asked me to be your wife and I refused. You took a good deal for granted. You took me for granted. You made a mistake. When you treacherously conspired to cut Monsieur Askew's boom, when you planned his death, you lost whatever chance you had ever had. I shall never marry you."

Brousseau staggered backward, came up against the table, and stood staring at her in incredulity, in fear, in fury, his own face whiter than hers. The Seigneur sat down in his chair heavily, seeming to collapse there. He looked about him in bewilderment, as if he did not trust his hearing.

Then Brousseau flung his fear aside and laughed, and it was the most evil laugh that Hilary had ever heard. He addressed Rosny; and as he spoke he continued to advance toward him, until he was shaking his fist in the old Seigneur's face.

"I understand now," he sneered. "This fine American has been at work in this matter. It is he who has been spreading these lying stories about me. I don't blame your daughter, Rosny. A woman is easily influenced by a new face. So's a man for that matter.

"I don't blame her. I expect my wife to be true to me after we're married—no more and no less. I'll take care of the love. I ain't a hard man. I can make allowances for human nature. I expect to mould her and to keep watch over her. Maybe she'd do the same with me.

"But this is different, Rosny," he shouted furiously. "He's been telling her lies about me. He came up here and started in to crush me. He wants to drive me out of Ste. Marie. However, I'm not the man to allow that, Rosny! You know what I mean. I'll deal with him when the time comes. I'll speak to him again presently. I'm speaking to you now. Is she going to marry me or ain't she? You know what it's going to cost you if she goes back on her word."

Rosny groped his way to his feet. The old duellist, who in his younger days would fight at the drop of the hat, had been brought pitiably low, but not so low as Brousseau thought. His face was aflame. He opened his mouth, stuttered, and pointed toward the door.

"You can go. You can go, Monsieur Brousseau," he stammered. "Custom—custom and courtesy forbid—insult a guest—go before I forget myself."

"I'll go, then," shouted Brousseau, and moved toward the door. "You've had your chance. Once more, is she willing to be reasonable? I keep my word, in friendship or enmity. Will she keep hers? If so I'll forget. I'll call it a whim. I——"

"No, I shall never be your wife," said Madeleine quietly.

Brousseau swung upon Hilary. "Some day I'll get you, you lying dog!" he swore, and raised his hand threateningly.

Madeleine darted between them. "You coward!" she cried. "You coward, to threaten a wounded man whom you dare not look in the face in anger when he is well!"

Brousseau shrugged his shoulders and turned toward the door. The malignant smile upon his face seemed frozen there, giving him the aspect of a satyr's mask. Hilary came forward and tried to draw Madeleine aside. But it was the Seigneur's look of agony and shame that was the most vivid part of the picture.

Rosny stood like a statue beside the door, watching Brousseau make his way along the corridor toward the entrance. Hilary put his arms about Madeleine, supporting her. Her courage was gone, and she was weeping uncontrollably.

The front door slammed, and Rosny turned back into the room. He watched Hilary and his daughter with an inscrutable face. He waited till she had released herself and stood up, facing him, at Hilary's side. Then he burst out in passionate words.

"It is all gone!" he cried. "Everything—home, lands, inheritance. And it is well gone. The Rosny seigniory is nearly everything to me, but you are more, Madeleine. Our name means little enough now, but it shall never become allied with that of the scoundrel who has robbed me of everything else."

He raised his clenched fist and shook it in the air with a passionately dramatic gesture, as if to register his vow. His face was strangely mottled with red and white, and he seemed to have aged ten years within ten minutes.

"I offer you my humblest regrets for what has occurred this morning, Monsieur," he said to Hilary. "There was a time when I should have exacted personal requital. Now, alas, I cannot! I can only bear the blame. But as for you, Monsieur, you who came here in an evil day to cut my trees, you who are my guest, what have you to say who have brought this ruin upon me?"

Madeleine started forward as if to protest, but he silenced her with a gesture of his open hand.

"I ask you what you have to say, Monsieur," he repeated. "I ask you how you justify yourself, you who are a guest in my home and have presumed upon that fact to turn my daughter from me?"

"I love her," answered Hilary simply.

The words seemed to sting Rosny to the quick. "You are presumptuous, Monsieur!" he cried. "Perhaps you, too, thought that the heiress went with the land—or with the trees?"

Madeleine cried out and laid her hands appealingly upon her father's arms; he did not repulse her, but continued speaking as if he were not conscious of her presence.

"She shall never be your wife. You have done harm enough here, Monsieur. When you are well my caleche is at your disposition, to take you back to your mill. And henceforward, unless you claim the last inch of your legal rights, to cut about the Chateau—which I do not think you will," he added with reluctant justice—"let us see you no more."

"You are unjust!" cried Madeleine. "We love each other. There exists no reason why we should not love. Monsieur Askew is as good as any man."

"An American!" cried Rosny hotly. "This is not his country, and our ways are not his. For we do not leave those who have allied themselves with us at the mercy of the conqueror, and secure our own selfish liberty."

"Monsieur Askew is not responsible for dead and gone history!" cried Madeleine.

"He is not one of us," retorted Rosny stubbornly.

"Yet you were not too proud to pledge me to that other man, who is not one of us either, except by remote race. Against my will. Without my knowledge."

"Enough!" cried Rosny hotly. "It is all past!"

"The memory is not past. Yes, you pledged me to him and placed the first links of the chain about my neck, hoping that the understanding, to which I was no party, would gradually enmesh me, capture me, that I should become his wife and save your land for you."

The Seigneur turned on her a look in which humiliation struggled with anger. He seemed stupefied by her outburst. Hilary interposed.

"Monsieur Rosny, I love Madeleine, and I intend to marry her," he said calmly. "But I realize your feelings, and I understand how great a shock this has been. You invited me to depart when I am well. I am well enough to depart now. But I shall return, to see her and to plead our cause frankly with you. There exists now no reason, no valid reason——"

"You shall never come here!" thundered the Seigneur, losing all self-control. "The day when I sold your uncle the timber rights over my land was the most evil day of my life. Go—if you are well, go! My caleche is ready for you. Go, Monsieur, and trouble me no longer!"

He raised his voice and shouted, "Robitaille! Robitaille!"

From some place in the recesses of the Chateau a feeble, quavering cry answered him. And through the doorway Hilary saw the ancient serving man come shuffling to obey his master.

And, as he looked at him, his resentment died. The two old men—Rosny in his brown swallow-tails and the tight trousers strapped under his boots, Robitaille, in the faded butler's uniform, seemed playing a part, acting in some scene laid in the long past. Or, rather, they were the past. They had no place in the modern world, those ancient figures in their ancient dress, and with their ancient ways. They cumbered the stage of life, lingering there when their exits were long overdue. They were unreal as phantom figures glimpsed in a wild dream. Pity for the two futile old men choked Hilary's throat. He could feel nothing but that as he watched Robitaille come to the door, bobbing and shuffling, with stiffened joints that made him more like a marionette.

But he felt, too, the urgency of taking Madeleine away, into a world of reality, before the same dream infected her.

She came up to Hilary softly and placed her fingers on his arm, looking into his face wistfully.

"You must go, dear, and not try to convince him now," she said. "It has been a terrible blow to him. He looks so ill. I am afraid for him. He is not capable of seeing things properly now. I shall come to you tomorrow and tell you——"

"Robitaille," said the Seigneur, "Monsieur Askew has decided, much to my grief, to leave this afternoon. You will have the goodness to pack his things and to prepare the caleche for him. You will drive him to the mill."

The old man muttered acquiescence and shuffled away. Hilary turned toward Rosny. Frankly he held out his hand. The action might have been ill-timed, but it responded to his deep-seated feeling. But Rosny did not seem to see the gesture. He stood staring across the room, one hand clutching his spreading collar, and his face, which had been white and red, was purple.

Hilary turned away. He had reached the door when he heard a sound as if Rosny was clearing his throat. Then Madeleine cried out in fear. Hilary turned, to see Rosny sit heavily down in his chair. His eyes closed, his arms dropped over the sides; his head fell on his breast.

Hilary ran to him. He was unconscious, and breathing heavily. Hilary tried to raise him, to carry him to the sofa, but the man seemed made of iron as he lay, a dead weight, in Hilary's arms.

At Madeleine's cry old Robitaille had turned too, and he came shuffling back. As he perceived his master lying in the chair he began to utter wild, whimpering cries. He panted up to him, bent over him, kneeled, took his hands in his.

"His father went that way," he mumbled. "I always knew he'd go like that. Forty-five years I've served him. Forty-five years. I always knew——"

"Help me to get him into the next room, to bed," said Hilary.

Robitaille did not understand, but he aided Hilary to raise his master, and together they half dragged and half carried him into the drawing-room and laid him on Hilary's bed.

Madeleine kneeled beside him in despair, her hands clasped, her eyes strained on his face. Hilary was loosening his collar and the upper part of his clothing. Robitaille had shuffled out.

"I have killed him!" cried the girl, in pathetic grief. "I have killed him!"

Hilary could do nothing. She seemed distraught, and the seigneur lay like a fallen tree. His rattling breaths blended with the girl's sobs; and there was no other sound in the room.

But soon Robitaille came shuffling back. In one hand he carried a basin, in the other a little rusty knife. A towel was on his arm. He muttered something to Madeleine, who rose from her knees and looked at Hilary with a brave effort at self-composure. "He wants to bleed him," she said. "He says that when he was a young man they used to bleed such cases and they got well. He says it is the only chance."

Hilary, feeling helpless, took the lancet from the old servant's fingers and looked at the rusty edge.

"I've heard of bleeding in such cases," he said. "Well—perhaps it won't hurt him. But we must boil the instrument. Can you get some hot water?"

The girl hurried to obey. She left the room and came back with a little alcohol stove and a pan of water. Hilary, having scraped the rust from the blade, watched her in admiration at her self-possession as she went to and fro, intent upon her task. While the water was boiling the two men managed to get Rosny to bed.

When the water was boiled Hilary sterilized the lancet, Robitaille looking on without comprehension. But his shaking fingers grew firm as he performed the little operation. When it was over and the arm bandaged a slight improvement in Rosny's condition seemed already manifest.

They sat beside him all through the day, while the heavy breathing gradually grew lighter, and the stupor seemed to be passing into sleep. Toward evening Rosny opened his eyes for a moment and looked about him. There was no doubt now that the worst of the seizure was over.

"I should like to stay, if I can be of help," said Hilary.

He spoke doubtfully, for he felt that he could do little. And in view of Rosny's illness, news of which would be circling through St. Boniface, carried by the first tradesman who might call at the Chateau, he was anxious lest his remaining there might be the cause for gossip.

"I think you had better go, dear, if you are strong enough," said Madeleine. "You will be very careful of yourself, and make your friend, Mr. Connell, take care of you? And not go to work in the woods till you are strong?"

She put her arms about his neck. "And I love you with all my heart," she whispered, as she kissed him.

(To be continued)

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* * *

Victory Mount,
Feast of the Immaculate Conception

Sue Dear,

On this beautiful Feast of Our Blessed Mother I just have to write and tell you how She has showered Her blessings on our work.

Isn't it a glorious feeling to dream dreams that come true? You know how full my letters of the past year and a half have been of our hopes, plans and prayers for the establishment of a successful Clinic in Las Vegas, New Mexico. You know, too, that in spite of lack of equipment we have managed to give over two thousand treatments during those eighteen months.

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You see, dear Sue, you must continue to pray that Our Lord will send us more and more nurses so that we can have such a Clinic in every one of our Missions.

Lovingly yours in O. B. L. V.,
CATECHIST RICHARDS

* * *

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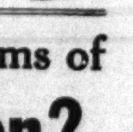

Have You These Symptoms of Nerve Exhaustion?

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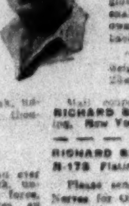

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

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Bishop of Fort Wayne—Editor-in-Chief.
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Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; in Canada and Foreign Countries: $2.00 per year. Three years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

ADVERTISING RATES:

90c per single column inch, no ad less than one inch published.
70c per inch if 50 inches or more are used in one issue.
Circulation over 22,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Ind.

HUNTINGTON, INDIANA, MARCH 27, 1932

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1416 West Washington Blvd.
Fort Wayne, Indiana December 26, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

EASTER

What a contrast between any day in Lent and the glorious feast day which immediately follows the Lenten season!

What difference is noted in the Church's Liturgy! During Lent the keynote was penance, on Easter it is joy. During Lent the altars were bare of flowers, and the color of the vestments purple; today the altars are decked with splendor, and are heavily ladened with Easter lilies. During Lent the canticle of the Church was the doleful Miserere; to-day it is the soul-stirring Alleluja.

But Lent and Easter differ even more because of the events commemorated. We had beheld Jesus fasting and hungry, ill-treated and maligned, betrayed and delivered to His enemies, unjustly condemned to a series of shocking outrages, and then fastened to a cross which was His bed of death. Only yesterday we contemplated the Marys and the Apostles grieving over the loss of their Son and Friend and Master. But to-day we see the empty tomb and Jesus risen in glory.

The difference is the difference between unbelief and faith; the difference between despair and hope; the difference between sin and its forgiveness; the difference between defeat and victory; the difference between death and life.

Easter should mean so much more this year to a large proportion of Catholics than it ever did in the past. They have tasted sorrows, endured privations, have had their Gethsemane, their scourging, their crowning with thorns, their Calvary. If they accepted their affliction with the spirit of Jesus "Father, not my will, but Thine be done," if they bore their crosses uncomplainingly as Jesus did and motivated by love for Him, they are truly happy on this day, even though they know not whence the material sufficiency for tomorrow will come. If they had the same crosses to carry, the same afflictions to endure and all the while complained, and not even offered it up as penance for sin, or as a prayer for help, but with vindictiveness towards God in their hearts, they not only lost all the merit of it, but will draw no joy from this day of days.

The lesson taught by Easter is that defeat leads to victory, that the cross leads to a crown, that the death of Jesus leads to a resurrection, and the sorrows of this life to everlasting joys.

IMMORTALITY

Science is fairly well committed to the teaching that life cannot proceed from dead matter. But there is one fact of our own experience which is equally true, and it is that the life germ latent in the seed is liberated when the seed is buried and begins to corrupt and decay. The farmer retains a portion of his last year's wheat and oats and corn crop to serve as seed for the production of a new supply the next season. In each instance the grain is sown or planted in the ground, and after a very brief interval the life germ sends forth a sprout that breaks the bonds of its grave and shoots forth life, which continues to develop until the harvest, which represents maturity or old age in the stalk.

The same lesson is taught by the four seasons, through which we live once a year. Nature seems to be born anew in spring, is at the peak of its life in summer, begins to decline in fall, and presents the appearance of death throughout the winter. But the greater lesson of nature is life, and not death. It is shrouded in death only during one among the four seasons.

Now, do you think that a different law governs him for whom all other things exist? St. Paul speaks of the sowing of our corruptible bodies after death, of a burial in the ground of the human body, just as the grain of corn is buried, and of the germinating of an incorruptible body. He contends that this is the second lesson of importance which Christ intended to teach by His death and resurrection. The first lesson, of course, was to prove His divinity beyond all dispute.

Until the resurrection of Jesus it was not known by experience that men would rise again, because, according to the plan of God this was not to happen until the end of time. The resurrection of man is not due to any life germ in the corruptible body, but to the permanent existence of the principle or source of life in that body. By the Creator's power the body will be re-constituted. In its remaking its glory or the lack of it will be determined by the fate of the soul to which it will be once more united.

No intelligent man, if he be honest, could dispute the immortality of the human soul. But does it not seem eminently fitting and worthy of the goodness of God that the soul's earthly companion should also be its companion after time will be no more? Does it not seem eminently fitting that since the human body had such an intimate part in the good works by which God is served and Heaven merited, it too should serve with the soul in the reward for those good works? Of course, the opposite seems equally fitting, that the body which contributed greatly to the sending of the soul to hell should itself be compelled to endure the punishment with it.

The subject matter to which this special edition is devoted is now available in pamphlet form. It may be obtained for only five cents if ordered with four or more other timely and interesting booklets which are listed in an advertisement on page six of this issue.

Is One Religion As Good As Another?

(CONTINUED FROM PRECEDING PAGE)

sity of unity in the faith." (Otten, B. J., The Reason Why, p. 300, B. Herder Co., St. Louis.)

So insistent was Christ upon unity of faith that the gospels portray Him emphasizing this truth in season and out of season. Thus, on the very eve of His passion, He made it the special object of His prayer: "Holy Father, keep them in Thy name which Thou hast given Me; that they may be one, even as We are." (John 17:11.) To make it apparent that He intended this unity not only for His apostles but for all the countless multitudes who in the ages yet to come would believe in Him, Christ added the significant words: "Neither for these only (the apostles) do I pray, but for them also that believe in me through their word; that they may all be one." (John 17:20.)

This dominant emphasis of Christ upon the necessity of unity of faith is reechoed by the apostles in their teaching ministry. Faithfully indeed did they discharge the sacred mission entrusted to them. With steadfast loyalty to their Divine Master, they exemplified that unity in their own lives and counselled their followers to hold fast to that same unity of faith. Thus the indefatigable Apostle of the Gentiles writes to the Ephesians: "I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith you were called. . . There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Ephes. 4: 1-6.)

St. Paul Condemns Lack of Unity

What can the modern advocate of religious indifferentism say, when confronted with the scorching condemnation of discord in doctrine and the lack of unity in belief, which St. Paul meted out to the Galatians, when he discovered some of them wavering in the faith which He had delivered unto them? "I marvel," he writes, "that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again. If any man preacheth unto you any gospel other than that which ye received, let him be anathema. . . For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1:6-13.)

It is evident, therefore, that the great Apostle of the Gentiles, in common with the other apostles, regarded a distortion or modification of any part of the divine revelation as deserving of the severest censures. Of the indifferentist who asserts that doctrinal differences are inconsequential, as all creeds are about equally good, St. Paul says in effect: "Let a man who preaches to you a doctrine different from the gospel delivered to you by Christ and the apostles, be shunned as a heretic, who would pervert your faith. Let him be regarded as a most insidious danger to your true faith, and if such a one after the first admonition still persists in his heresy, he is to be excommunicated from your midst." These words may sound stern, but they are no more so than the words of the gentle Jesus: "He that believeth not, shall be condemned."

Salvation Outside the True Fold

The question may be asked, "Does the Catholic Church believe then that all persons who are not members of her fold will be condemned?" Here a distinction is necessary. There are members of the *body* of the Church, and members of the *soul* of the Church. Those are members of the body of the Church who formally profess her faith, are visibly united to her in her public worship and in the reception of her sacraments. Those, on the other hand, who through no culpable negligence of their own, do not know that the Church is the true Church, but who believe that they are members of the true Church and who live up to the lights of their own conscience, are said to be members of the *soul* of the Church. In contrast with these are those who are convinced of the truth of the Catholic Church, but who for some selfish reason fail to profess their faith in her. It is only of these latter, who remain out of the Church, in bad faith, until death, that the Church teaches that the words of Christ apply: "He that believeth not, shall be condemned."

Of course there rests upon every rational human being the obligation of seeking to find out the true Church. A matter which involves such far-reaching consequences demands the careful study and prudent investigation of everyone. Moreover, it is the view of the Church that every person who, with an open mind and without prejudice investigates in a careful and impartial manner, the evidence of her claims to be the one true Church can scarcely fail to be convinced of the truth of those claims. For, the objective evidence she presents is simply overwhelming to the person who looks at it with an eye single to the facts. In the few cases where conviction does not occur, the result will be found to be traceable to subjective circumstances, such as latent antagonism and prejudice, which may be unconsciously present, as a consequence of having been taught from one's early youth to regard the Church with hatred—as an evil institution.

While salvation is possible for those who are only members of the soul of the Church, every effort should be made to win them to membership in the body of the Church as well. Why? Because such persons do not avail themselves of the great aids to salvation which Christ offers in His sacraments—especially Penance and Holy Communion. True, perfect contrition without the sacrament of penance will remit sin. But the fact, nevertheless, remains that these two great sacraments are powerful aids divinely established to facilitate the fulfillment of the Christian's supreme task, the attainment of eternal salvation. To bring the beneficent ministry of these two great sacraments to the non-Catholic, and even to the person who may be said to be in the soul of the Church, constitutes the mainspring of Catholic missionary endeavor.

The Life of the Religious Parasite

A final question remains. "How is it, then," asks the person affected by the viewpoint of the indifferentist, "if membership in the true religion is so essential for eternal salvation, and therefore presumably for right living, that there are persons who are not members of the Church of Christ, but are professed atheists who yet lead good lives and are highly respected citizens?" The answer is to be found in the fact that such persons living in a society permeated with Christian ideals are profoundly influenced, consciously or unconsciously, by the moral standards and the code of ethics inspired by the teachings of Christ. It will usually be found, upon analysis, that every trait which commends them in the eyes of their fellow-citizens is traceable to the standards of conduct inculcated by the religion of Christ. They are good citizens not *because* of their atheism, but *in spite* of it.

Suppose a boy were to take his sled to the top of a hill two blocks long, and then coast down. After he has reached the bottom of the hill his sled still continues to travel rapidly along the level ground. If a person standing a block beyond the bottom of the hill were to see the youngster gliding rapidly over the level ground and did not raise his eyes to perceive the hill in the background, he might hold the following soliloquy: "What a marvelous invention that must be! A sled that is drawn by no horse, nor propelled by a motor, that yet travels rapidly along on level ground!" The mystery would fade away, however, when once he raised his eyes to the hill in the offing, whence the sled derived its momentum and energy. Coasting along now on even ground, it is travelling on *borrowed* power. So it is with the irreligious person living in a society saturated with Christian ideals and standards. He is running on borrowed power; consciously or unconsciously he is influenced at every turn by the group standards which are in the main the result of nineteen centuries of leavening by the Christian religion.

Such a person is essentially a moral parasite. As Balfour in his Foundations of Belief observes: "Biologists tell us of parasites which live, and can only live, in the bodies of animals more highly organized than they. . . So it is with those persons who claim to show by their example that naturalism is practically consistent with the maintenance of ethical ideals with which naturalism has no natural affinity. Their spirit life is parasitic; it is sheltered by convictions which belong not to them, but to the society of which they form a part; it is nourished by processes in which they take no share. And when these convictions decay, and these processes come to an end, the alien life which they have maintained can scarce be expected to outlast them."

Difficulty of Reclaiming the Irreligious

Furthermore, when a person without any religious belief falls from the path of rectitude, the task of reclaiming such an individual is immensely more difficult than in the case of his religious neighbor. Why? Because there are so comparatively few functional incentives that can be brought to bear upon his conscience. If the ten commandments be regarded as but temporary laws evolved out of the consciousness of the Semitic race, which have become obsolete, if God's existence is questioned, and the fact of immortality is denied, what basis for the observance of the moral law remains? The individual knows that he can escape the penalty decreed by the civil law, as well as the social opprobrium which generally falls only upon the culprit so awkward as to be detected in his misdemeanor.

With the person of definite religious faith, however, the case is different. Here there is an abundance of supernatural incentives which spring directly from the Christian religion. Unlike the ones decreed by civil legislation, and which are dependent for their efficacy upon clumsy fallible human agents for their enforcement, the sanctions of religion are applied with unerring certainty by the all-seeing eye of Almighty God. The religious-minded individual may be said to have, therefore, a policeman always with him in the form of his own conscience. It was this profound truth concerning the necessity of religion as a firm and enduring foundation for proper moral conduct which Washington voiced in his famous farewell address—a warning which needs to be kept always before the eyes of the people of America: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason, and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Hence a religious faith helps not only to restrain an individual from falling but also to reclaim him if he has violated a moral law in spite of the protests of his own conscience. "The true Christian," as that careful student of the religious life, Father Bertrand L. Conway, C.S.P., aptly points out, "may under stress of temptation fall into the worst vices of the pagan, and give the lie to his high profession. But no matter how low he may fall, he falls *from a standard*, and you may appeal to him. He has once climbed up the mount of God, and he knows that with God's help he can again reach the summit. But if a man feels confident that every lapse is due merely to the evil of environment, a taint in the blood, or the impelling force of a stronger will, he will not answer your appeal to higher things. He calls evil good, and good evil." (Best sermons, 1926, p. 145. Harcourt, Brace & Co., N. Y.)

Conclusion

From what has been said it is evident that religious indifferentism has as its basic underlying principle the subjectivism which Martin Luther brought into the world by the establishment of private judgment as the supreme guide in one's religious life. It is the twentieth century harvest of the seeds of religious chaos and anarchy which were sown by the misguided reformers in the sixteenth century. Indifferentism has become the common philosophy of religion among the great masses of people in America. It serves as an unhealthy sedative, lulling the mind into a false sense of security, and deterring it from the vigorous restless search for objective religious truth. Its falseness must first be exposed in order to gain a hearing for the claims of the Catholic Church to be the one true Church established by Christ and designed by Him as the church for all mankind. When the implications of religious indifferentism are made clear, it becomes apparent that it is opposed both to natural reason and to divine revelation. It contradicts the elementary principles of logic and the dictates of common sense. Beneath its pleasant surface lurks a virus which is poisoning the American people, making them sick unto death.

It was therefore a timely note which our Holy Father, Pius XI, sounded in his recent encyclical on Religious Unity when he pointed out to the nations groping in the twilight of error and confusion, that true religious unity is to be achieved not by the external federation of Churches while each retains its own doctrinal creed, but by the separated Churches returning to the fold of the Mother Church, and embracing again the religious truths of their fathers. There is the tender note of a father's solicitude that echoes in his pleading for the return of the sheep that strayed from the true fold.

"Let these separated children," (Encyclical on Religious Unity) entreats His Holiness, "return to the Apostolic See established in this city which the Princes of the Apostles, Peter and Paul, consecrated with their blood, to this See, 'the root and matrix of the Catholic Church' (S. Cyp. Ep. 49 and Cornelium, 3.) not indeed with the idea or hope that 'the Church of the living God, the pillar and ground of truth' (I Tim. 3, 15.) will abandon the integrity of the faith and bear their errors, but to subject themselves to its teaching authority and rule. Would that what has not been granted to Our predecessors would be granted to Us, to embrace with the heart of a father the children over whom We mourn in their separation from Us by evil discord. May God Our Saviour 'Who will have all men to be saved and to come to the knowledge of the truth' (I Tim. 2, 4) hearken to our ardent prayer and vouchsafe to call back all the wanderers to the unity of the Church!

"In behalf of which lofty intention We invoke the intercession of the Blessed Virgin Mary, Mother of Divine Grace, Conqueror of all heresies and Help of Christians that soon there may dawn that longed-for day when all men will hear the voice of her Divine Son 'keeping the unity of the Spirit in the bond of peace.' (Eph. 4, 3.) You know well how much We want their return; and We desire too, that all Our children know it and not only they of the Catholic world but all who are separated from Us. If they who are separated from Us will ask in humble prayer the grace of God, there is no doubt but that they will recognize the one true Church of Jesus Christ and enter it united at last with Us in perfect charity."

Here is a consummation devoutly to be wished—the restoration of a united Christendom. In the achievement of that great objective, the healing of the breaches that for four centuries have divided the Christian world, there would be removed the sources whence issue much of the misunderstanding and rancors which keep the world in turmoil and unrest.

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NEWS FROM OUR DIOCESE

OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT
John T. Yelser
211 Badin Hall
Notre Dame, Ind.

A capacity audience in St. Patrick's school auditorium Wednesday evening, March 16, witnessed the second presentation of the Lenten drama, "Mary of Magdala" by the drama club of the parish. The play is particularly appropriate for the Lenten season, and its narrative, dialogue, and singing were all impressively handled.

Members of the Altar society of St. Joseph's church entertained at a dessert bridge Thursday afternoon, March 17, in the parish hall. There were forty tables of bridge in play. Mrs. Joseph Poulin was in charge of the affair and she was assisted by Mrs. Herbert Goheen, Mrs. Harold Taylor, Mrs. Michael Cummings, Mrs. William Bremen, Mrs. James Luther, Mrs. Frank Hager, Mrs. Joseph Kochendorfer, Mrs. J. Flarity and Mrs. A. LaBlanc.

Ancient Polish Easter songs are being rehearsed by St. Cecilia's choir of St. Adalbert's church for the Feast of the Resurrection under the direction of Miss Bernice Klug. The Polish hymns will be sung at the Easter services of the church. Scores of the songs commemorating the rising of Christ and dating back many ages are still retained in the Polish churches.

The St. Stanislaus' Church guard began a canvass for the church benefit Thursday, March 17, with thirty-two workers in the field. The canvass will close with a dance in the parish auditorium on the evening of April 17.

Two hundred forty guests attended the Benefit bridge Wednesday evening, March 16, given by the Notre Dame Welfare League at Notre Dame. Mrs. Herbert E. Jones served as general chairman and the proceeds will be added to the charity fund of the league.

A committee to arrange the local celebration March 29 of the Knights of Columbus golden jubilee which is being observed throughout the United States and Canada this year was appointed at a meeting in the Knights of Columbus home Wednesday night, March 16, by Paul M. Butler, grand knight of the Council.

Anthony Gloyeski, Daniel J. McNamara, and George Henegan were appointed on the committee for arrangements. A program of music and talks is planned and the councils at Notre Dame, Mishawaka, Elkhart and La-Porte, Ind., will be invited. A feature will be a radio program at 10:30 o'clock over the NBC chain sponsored by the supreme council. Supreme Knight Martin H. Carmody, of Grand Rapids, Mich., will speak and Charles Hackett of Chicago Civic opera, and Anna Case Mackey of Metropolitan opera, will sing. The local council is also planning a frolic April 25 in connection with the golden jubilee.

The Rev. Boleslaus J. Sztuczko, C. S.C., pastor of St. Stanislaus' church was honored on his feast day last Sunday with a program arranged by the children of the parochial school in the St. Stanislaus' auditorium. Various societies of the church extended their felicitaitons at the entertainment.

Father Sztuczko has been pastor of St. Stanislaus' since July 20, 1928.

As an annual feature the Name of Mary Young Ladies' sodality of St. Hedwige's parish will sell flowers Easter morning before and after each Mass in front of the church.

At a meeting of the Young People's Progress club of St. Casimir's parish last Monday evening discussion centered on the staging of a play, "The Mad House". The Rev. Dr. Stanislaus Lisewski, C.S.C., who will direct the play, selected the cast.

Forty members of the Notre Dame glee club left Thursday for their annual Easter vacation tour of eastern cities. The glee club went straight to Boston, Mass., where they held their final rehearsal before going to Milford, Mass., where they will sing Gounod's Second Mass this morning, and present the regular concert program this evening. Tomorrow the club will return to Boston where a concert will be presented under the auspices of the Emmanuel college. Much of the time spent in and around Boston will be given over to tours to points of interest. On its return trip the club will present concerts at Utica, N. Y., and Fort Wayne, Ind., arriving at Notre Dame on March 31. Word has been received that elaborate plans have been made for the reception and entertainment of the glee club by the sponsors of the concerts in the various cities.

At a meeting of the Ushers' society of St. Hedwige's church held last Friday night preparations were perfected for the seventh annual Easter ball which will be the post-Lenten parish attraction on March 13. Herb Allehmang and his orchestra have been selected to play for the dance.

The decoration committee commenced the work of decorating the hall last week. Louis Deka is general chairman of the ball and is assisted by Z. Paczkowski.

VETERAN PRIEST ILL

The Rev. Daniel E. Hudson, C. S. C., editor emeritus of the Ave Maria published at Notre Dame, and for over fifty years in charge of the weekly magazine, is seriously ill at the Community house, Notre Dame. He is suffering from pneumonia and the infirmities of his advanced age. Although eighty-four he has been unusually active until his present illness. He is a prominent member of the Congregation of Holy Cross and is widely known throughout the country.

Brother Cyprian, C. S. C., for many years in charge of the commercial school at the University, and who retired some time ago, is in failing health and is also a patient at the Community house, Notre Dame.

MISHAWAKA

Mrs. George E. Gooley, 2910 Mishawaka avenue, was hostess to circle number eight of St. Monica's church, Wednesday afternoon March 16. Following a routine business session the time was spent at bunco and favors were won by Mrs. Mary Whitmer and Mrs. Charles Mayo. Mrs. Willard Harris will be hostess to the circle at the next meeting.

Professor Charles Phillips, head of the English department of Notre Dame University was the principal speaker at a meeting of the Mishawaka High school Parent-Teachers' association last Monday evening.

A one-act play, "The Wisdom Tooth", was presented by the St. Joseph's Players' club. The cast included Miss Bertilia Hornung, Joseph Canfield, Miss Virginia Schmitt, and Miss Martha Nix. Miss Ilean Huba is directing the play. Two vocal numbers were given by Miss Geraldine Kelley and Miss Margaret Hamibright.

Mrs. Clarence Kamm entertained St. Monica's Rosary society number seven Wednesday, March 16 in her home on Calhoun street. Plans were discussed for the public card party that is to be given by the circle in St. Monica's auditorium on April 6th. After the business meeting the time was spent playing cards and high scores at bridge were made by Mrs. E. T. Davis, Mrs. Virtus G. Jones, Mrs. Robert Primmer, and Mrs. J. J. Phillion. Mrs. P. C. Diltz will be hostess to the circle at its next meeting.

The Daughters of Isabella held a social meeting in the Knights of Columbus clubrooms Thursday evening, March 17.

St. Joseph's Rosary society number nine was entertained Monday evening, March 15, by Mrs. H. A. Arnold at her home on East Third Street. The members passed a pleasant evening at cards, and favors were won by Mrs. Josephine Collins, and Mrs. H. G. Leyes. The circle will be entertained by Mrs. Charles Bauerlein on April 13.

Mrs. Joseph Weber was hostess to St. Joseph's Rosary circle number twelve on Wednesday night, March 16, in her home on East Third Street. The members enjoyed an evening at cards and favors were awarded Mrs. Fred Hums, Mrs. Paul McIntee, and Mrs. W. B. Krillenberger. Mrs. Krillenberger will entertain the circle at the next meeting.

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
414 Tenth St.,
Logansport, Indiana

PERU DAUGHTERS OF ISABELLA CELEBRATE

Peru Daughters of Isabella held their eighth annual birthday party recently in the K. of C. hall. Spring flowers, ferns and palms decorated the stage and small bouquets centered each table. Red and yellow, the D. of I. colors, were predominant in the table appointments and tapers which lighted the large birthday cake.

At the close of the dinner hour a playlet, "Henpecked Holle Gossip" was presented by ten members of the circle and later tables were arranged for bridge with honors going to Mrs. Edward Kennedy.

The committee in charge of the event included Mrs. James Welch, chairman; Mrs. Jacob Spitznogle, Mrs. C. T. Bryant, Mrs. Joseph Catanzaro, Mrs. M. J. McRath and Miss Katherine Brinkel.

KEWANNA CATHOLIC HEADS CIVIC GROUP

Peter J. Dwyer, well known Catholic, formerly of Logansport, has been elected president of the Chamber of Commerce in Kewanna where he now resides.

LOGANSPORT KAYSEES HOLD ANNUAL DANCE

Guests from Peru, Kokomo, Lafayette and Rochester, attended the annual St. Patrick's Day dance given March 17 in the Logansport K. of C. hall. Martin H. Dwyer, chairman of the committee on arrangements was assisted by John F. Dunn, Edward Medland, Jr., Dick Costello, Laurel Henry and Edward Mucker. Music for the dances was furnished by the Harmonicans.

PERU CARDS DOWN KOKOMO KAYSEES

The St. Charles' Cardinal basketball team of Peru defeated the strong Kokomo K. of C.'s by a score of 16 to 15 in the Peru Catholic gym recently. The Cardinals were ahead 6 to 5 at the half.

Although the score was close the Cardinals were always in the lead. Kirby, fast Kokomo floor guard, gave the fans a real thrill when, with the Cardinals leading 16 to 11 with only two minutes left to play, he connected for two consecutive baskets making the Kaysees trail by one point. Comerford was high point man for Peru with six points, while Gibson and Kirby were outstanding for Kokomo with six points.

The Catholc high school girls smothered the Peru high school girls 35 to 0 in the preliminary game.

FORMER LOGANSPORT MAN DEAD, RETURNED

Charles Butler, 65 years old, formerly of Logansport, died Sunday, March 13, in Detroit, Michigan. Surviving are two sons, William of Detroit and John of Philadelphia.

Funeral services were held in a Detroit Catholic church on Tuesday morning and burial made in St. Vincent's cemetery at Logansport.

HOSPITAL SEWING CIRCLE HAS PARTY

The St. Joseph's Hospital Sewing circle of Logansport sponsored a very enjoyable St. Patrick's Day euchre party Thursday afternoon at the home of Mrs. Leonard Corso. A color motif of green and white was used throughout the entertaining rooms.

Prizes in the games were awarded Mrs. Rose Baker, Mrs. B. W. Healey and Mrs. Margaret Conrad. The afternoon concluded with the serving of refreshments.

MRS. MARTHA GALE OF LAGRO IS DEAD

Mrs. Martha Gale, 88, a resident of Lagro, died Wednesday, March 16, at the home of her daughter, Mrs. William Beauchamp near Bunker Hill. Funeral services were held from the Lagro Catholic church.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

ST. PATRICK'S PARTY

The second annual St. Patrick's party sponsored by the Holy Name Society of St. Mary's church was held Thursday evening in the Knights of Columbus hall. Songs, dances, recitations and readings featured the clever and unique program. Robert Shaw, president of the society, opened the program with a greeting to the guests and introduced the Rev. D. L. Monahan, pastor of St. Mary's, who served as master-of-ceremonies.

The opening number on the program was a reading, "The Exile of Erin," by Father Monahan, during which Mrs. T. J. Harrington played a group of Irish airs. Betty and Jayne Williams gave several tap duets, with Mrs. Williams accompanying. Miss Adeline Hayes, soprano, sang "Mother Machree" and "The Little Irish Girl," accompaniment being furnished by Miss Helen Murphy, and Miss Maxine Palma, violinist, delighted with "Adoration" and "Ireland Must Be Heaven", with Miss Alice Vaughan at the piano. Little Rita Marie Loeffler, daughter of Mr. and Mrs. Frank Loeffler, gave a toe dance, followed by several numbers by the Hoosier quartet. Mrs. David Vaughan rendered several Irish songs, including, "My Little Gray Home in the West," while M. F. McIntyre sketched Irish scenes in keeping with the song. Mrs. Vaughan was accompanied by Miss Maxine Palma, violinist and Miss Mary Klinker at the piano. Community singing was led by S. S. Palma, preceded by several numbers rendered by the St. Mary's choir. Modern and old-time dancing was enjoyed and tempting refreshments were served by Mr. McIntyre and his committee as an "Au Revoir." The Rev. Joseph Hession was an out of town guest.

STUDY CLUB

The Catholic Women's Study club met Thursday afternoon at the home of Mrs. E. A. Gannon, with Mrs. George B. Beadle presiding. The members answered roll call by citing facts concerning the life of St. Patrick. "The Life of Daniel O'Connell," was read by Mrs. Howard Decker. Mrs. George Kunkle gave an interesting talk on the Calvert Study Club. At the close of the meeting, tea was served in the dining room, with Mrs. C. B. Jordan pouring.

CARD PARTY

The Ancient Order of Hibernians entertained at a delightful card party, St. Patrick's day in the roof garden of the Fowler hotel. Fifty tables were at play. Prizes in bridge were awarded to Katherine Seiple, Mrs. Edward Shriner, Matthew Malady and Frank Oberle; in "500" the prizes went to Mr. George McLain, Leon Humbert, Mrs. Earl and Theresa Ince, and high scores in euchre were held by Philip Clark, James Wright, Mrs. J. Creasy and Mrs. Clifford Hughes. Edward Cors won the attendance prize.

NEWMAN CLUB

The Newman Club of Purdue University received Holy Communion in a body at the eight o'clock Mass Sunday in St. Mary's church. Following the Communion a breakfast was served in the Knights of Columbus hall. It was decided that the annual election of officers will take place at the May meeting.

HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4130 Forsythe Ave.,
East Chicago, Indiana

Gary Minstrel

An old fashioned minstrel show replete with humor, blackface comedians, ballad singers and all the paraphernalia needed to add the flow of color that is necessary will be presented by the St. Vincent de Paul Society, Holy Angels' Conference, at Gary, April 7, 8 and possibly 9, at the Horace Mann high school auditorium, use of which is being donated.

A cast of nearly one hundred members will be directed by Robert Gerber, prominent Chicago professional producer, who has often times staged K. of C. minstrels in Gary.

The St. Vincent de Paul Society at Holy Angels' was founded only five months ago, but since that time the active group has set an enviable record. J. B. Bailey, cashier of the Gary State bank, and president of the St. Vincent de Paul group, revealed some interesting facts, which include the expenditure of $872.00, all of which was earned by the society.

Seventy-two families are being assisted by the Holy Angels' society, while twenty-two families are depending entirely upon this group for their support.

Among some of the most interesting things accomplished by the organization are the conversion of more than five people, the baptism of four children, the rectification of three marriages, the re-entrance of ten former Catholics to the Church, the reunion of a family which has one member on the west coast and the other on the Atlantic.

The members of the Conference took the responsibility in the burial of an elderly woman who had none to see that she had a Christian funeral, and soon afterwards they furnished an unfortunate mother, whose husband was unemployed, with a room in the Mercy hospital where she gave birth to an eight and a half pound baby boy. "St. Vincent" of Holy Angels' now claims a baby boy mascot.

Among other duties of the organization are: moving and housing evicted families; lodging safely girls who have no homes; and many other duties which no one will ever learn.

The entire funds derived from the minstrel show will be turned over to the St. Vincent de Paul Society in Gary and this money in turn will buy groceries, pay water bills, buy shoes and stockings, clothe babies, etc., until economic conditions right themselves.

Any one who has not received tickets and who would care for them may receive them by addressing: Maury Fadell, business manager, 824 Madison St., Gary, Ind. Tickets are fifty cents.

ST. JOSEPH'S PATRON-TEACHER ASSOCIATION

The Patron-Teacher Association of St. Joseph's school, Hammond, Ind., held its monthly meeting in St. Joseph's Atheneum at 2:30 p. m., Sunday, March 13. Three hundred Patrons were present, giving hearty and enthusiastic support and encouragement of the great work of Catholic education. The increase of membership and attendance at meetings shows the ever-increasing appreciation of all that makes for intellectual betterment, high standards of character and service.

Mrs. L. Bomberger gave an interesting and graphic account of "The Passion Play" at Oberammergau.

"The Disinterested Home," dramatized by Mrs. Patterson, was presented by Mrs. C. Ethier as the disinterested mother. Her energetic and happy children were Bernadette de St. Aubin, Alex. Miller, Jack Ethier and Baby Patterson.

TO CONTINUE PREPARTIONS FOR PATRONS' SOCIAL

Although the pupils of Catholic Central, Hammond, will be enjoying an Easter vacation during the latter part of this week, besides attending religious exercises in their respective parishes, they will continue to work in completing arrangements for their Patrons' Social, which will be held April 1st and 3rd. On the first day there will be only an evening session, while Sunday there also will be various activities during the afternoon, especially the dinner which will be in charge of mothers of the children and other devoted friends of the school.

Amongst the Sophomore group George Schneider and Thomas McDonough are the general chairmen, who will be assisted by the following able helpers: Robert Engleton, Gertrude Mund, F. Kinel, H. Henderlong, T. Radigan, F. Giannini, A. Dougherty, M. Toher, J. Harubin, W. Radzwicka, J. Beggs, E. Ramsay, J. Beckman, Mary Brown, W. Gibbs, St. Kusmiecz, M. Hisey, M. Ourdshoorn and Alice Shearon. In conjunction with these workers Fl. Maginsky, Noreen Sullivan, A. Liscinsky, Cl. Tobin and A. Miklusek have assumed charge of decorations. Undoubtedly with the rare talent of such artists there will remain little room for criticism even on the part of a possibly hypersensitive connoisseur.

PUPILS OF CATHOLIC CENTRAL HIGH SCHOOL ATTEND SERVICES

Pupils of Catholic Central High School, Hammond, embarked on their annual Easter Recess last Tuesday afternoon. This event, falling during Holy Week, is an annual event in all Catholic schools. Arrangements are thus provided for the children to attend the beautiful and profoundly symbolical services of the Holy Week ritual of the Church.

CALUMET REGION

Whiting—Life in the Roman catacombs during the period of the persecution of the early church was portrayed Sunday by members of the Immaculate Conception sodality of Immaculate Conception church here who staged the religious play, "St. Elizabeth."

More than 40 members of the church impersonated roles in the stirring drama, which was directed by Sisters of the parochial school. Miss Mary Balon, president of the sorority, was in charge.

Hammond—Funeral services were held Monday for Mrs. Frances Kenny, 58, a prominent member of All Saints' Rosary society and the local chapter of the Daughters of Isabella, who died March 17.

Mrs. Kenny was the widow of Bernard Kenny. She is survived by her sons, Howard and Bernard, Jr. Services were held in All Saints' church, the Rev. E. J. Mungovan officiating.

Whiting—Plans for the organization of five baseball teams to represent Immaculate Conception church in various leagues in the Calumet Region were formulated this week at a meeting of the Holy Name society.

There is no use trying to joke with a woman. The other day Jones heard a pretty good conundrum and decided to try it on his wife.

"Do you know why I am like a mule?" he asked her when he went home.

"No," she replied promptly, "I know you are, but I don't know why you are."

The small boy gazed at the stout man sitting opposite him in the train.

"Why are you staring at me?" demanded the man.

"Please, sir," said the boy, "there's nowhere else to look."

Judge: Why did you assault this man?

Defendant: He came up to me and said, "I hear you're going to get a new loud speaker."

Judge: I can't see how you could consider that sufficient provocation.

Defendant: No one can speak of my fiancee like that and get away with it!

"An' now, bruddern an' sistern," said the old colored parson, "de collecshun will be tooked up. Ah jis wants ter say ter yo' all dat while de white-wash ob salvation am free, de pahty behin' de brush am got ter libe —an' Ah is dat pahty."

CARD. HAYES GROUP ISSUES FOURTH LIST OF "RECOMMENDED BOOKS"

New York.—The fourth list of recommended books just issued by the Cardinal Hayes Literature Committee in compact pamphlet form, contains 100 titles.

Each of the listings, made under the various divisions of literature, is accompanied by a brief comment explaining the reason, or reasons, for the committee's selection of the books.

In its prefatory comment, the committee takes occasion to emphasize that "the list is not in any sense merely negative nor even exclusively Catholic." "As a matter of fact," it is stated, "the Catholic titles are probably in the minority, although there is occasion for a certain justifiable pride in the fact that so many Catholic books can be so highly recommended on purely literary and intellectual grounds."

The following are, according to classification, the titles of recommended books on the committee's fourth list:

BIOGRAPHY.

Biography of the Late Marshal Foch, by Major-General Sir George Aston (Macmillan).

Eugenie, Empress of the French, by Octave Aubry (Lippincott).

The Master of Chaos, by Irving Bacheller (Bobbs-Merrill).

The Blessed Friend of Youth, Blessed Don Bosco, by Neil Boyton, S.J. (Macmillan).

Time Stood Still, by Paul Cohen-Portheim (Dutton).

Cicero, by Gaston Delayen (Dutton).

Damien of Molokai, by Irene Caudwell (Macmillan).

St. Anthoy of Padua, by Alice Curtayne (Franciscan Herald Press).

The Life of Venerable Marguerite Bourgeoys (Kenedy).

Stalin: The Career of a Fanatic, by Essad-Bey (Viking Press).

LaSalle, by L. V. Jacks (Scribner).

An Abandoned Orchard, by Eleanore de la Vergne Risley (Little, Brown).

Blaine of Maine, by Charles Russell (Farrar & Rinehart).

St. Francis Xavier, by Margaret Yeo (Macmillan).

Marie Louise: Napoleon's Nemesis, by J. Alexander Mahan (Crowell).

Seventy Years in Archaeology, by Sir Flinders Petrie (Holt).

Three Houses, by Angela Thirkell (Oxford University Press).

Kublak of the Eskimos, by Lowell Thomas (Little, Brown).

Christina Georgina Rossetti, by Eleanor Walter Thomas (Columbia University Press).

HISTORY.

The Story of the Confederacy, by Robert Selph Henry (Bobbs, Merrill).

Eulogy of George Washington, delivered in St. Peter's Church, Baltimore, February 22, 1800, by John Carroll, First Bishop and Archbishop of Baltimore (Kenedy).

A History of the Councils of Baltimore, by Dr. Peter Guilday (Macmillan).

The United States in World Affairs, by Walter Lippman in Collaboration with William O. Scroggs (Harper).

The Black Death and Men of Learning, by Anna Montgomery Campbell (Columbia University Press).

Greater America, by Wallace Thompson (Dutton).

The Pageant of Civilization, by Arthur G. Brodeur, Ph. D. (McBride).

What Is Fascism and Why?, edited by Tomaso Sillani (Macmillan).

The Germans, by George N. Shuster (Dial Press).

The Mission of San Antonio de Padua (California), by Frances Rand Smith (Stanford University Press).

The Golden Isles of Georgia, by Caroline Couper Lovell (Little, Brown).

And So Began the Irish Nation, by Seamus MacCall (Longmans).

From Dusk to Dawn, by Rev. P. R. McCaffrey, O. Carm. (Benziger).

The Shadow of the Pope, by Michael Williams (Whittlesey House).

Years of Tumult, by James H. Powers (Norton).

The Rise of the German Republic, by Arthur Rosenberg (Oxford University Press).

ECONOMICS.

The Riddle of Economics, by Elisha E. Garrison (Macmillan).

New Roads to Prosperity, by Paul M. Mazur (Viking Press).

The Industrial Revolution and the Economic World of Today, by L. W. White and E. W. Shanahan (Longmans).

The Regulation of Public Utilities, by Cassius M. Clay (Holt).

The Christian Social Manifesto, by Joseph Husslein (Bruce).

ESSAYS AND CRITICISM.

Catholic Journalism, a Study of Its Development in the United States, 1789-1930, by Apollinaris W. Baumgartner (Columbia University Press).

All Is Grist, by Gilbert Keith Chesterton (Dodd, Mead).

The Cheerful Ascetic, and Other Essays, by James J. Daly (Bruce).

Browning: Background and Conflict, by F. R. G. Duckworth (Dutton).

Adventures in Solitude, by David Grayson (Doubleday, Doran).

The Romantic Quest, by Hoxie Fairchild (Columbia University Press). Poetry, by John Masefield (Macmillan).

Greek Comedy, by Gilbert Norwood, M. A. (Luce).

Vital Realities, by Carl Schmitt, Nicholas Berdyaev, Michael de la Bedoyere (Macmillan).

German Romanticism, by Osker Walzell, translated by Alma Elise Lussky (Putnam).

Joel Chandler Harris, Editor and Essayist, by Julia Collier Harris (University of North Carolina Press).

Common Sense About Poetry, by L. A. G. Strong (Knopf).

The Bow in the Clouds, by E. I. Watkin (Macmillan).

DRAMA

Three Plays, by Charles Williams (Oxford University Press).

POETRY

Our Lady's Choir, An Anthology of Verse by Catholic Sisters, edited by William Stanley Braithwaite (Bruce Humphries).

McAroni Medleys, by T. A. Daly (Harcourt, Brace).

A Treasure of Irish Poetry, edited by Stopford A. Brooke and T. W. Rolleston (Macmillan).

Minnie Maylow's Story, by John Masefield (Macmillan).

The Road to Downderry and Other Poems, by Margaret Widdemer (Farrar & Rinehart).

Songs Before the Blessed Sacrament, by Mary Dixon Thayer (Macmillan).

The Collected Poems of G. K. Chesterton (Dodd, Mead).

Harvest of Time, by Harold Trowbridge Pulsifer (Houghton Mifflin).

O World Invisible, by Edward Thompson (Dutton).

SCIENCE

Signals from the Stars, by George Ellery Hale (Scribner).

Mendelism and Evolution, by E. B. Ford (Dial Press)

Evolution and Theology, by Dr. Ernest C. Messenger (Macmillan).

FICTION

Russia in the Name of God, by Vladimir Brenner (Appleton).

Weather Tree, by Maristan Chapman (Viking Press).

The Golden Years, by Philip Gibbs (Doubleday, Doran).

Swiss Family Manhattan, by Christopher Morley (Doubleday, Doran).

Chaos Is Come Again, by Claude Houghton (Doubleday, Doran).

Albatross, by John Presland (Appleton).

Mary's Neck, by Booth Tarkington (Doubleday, Doran).

Bawbee Jock, by Amy McLaren (Putnam).

Cathedral Street, by Ann Michael (Peter Reilly).

David's Day, by Dennis Mackail (Houghton Mifflin).

Folkhouse, by Ruth Sawyer (Appleton).

Shepherds on the Move, by the Rev. Joseph A. Young (Benziger).

TRAVEL

Afoot in Italy, by John Gibbons (Dutton).

Arabia Felix, Across the "Empty Quarter" of Arabia, by Bertram Thomas (Scribner).

Ding Goes to Russia, by Jay N. Darling (Whittlesey House).

My Jungle Book, by Herbert S. Dickey (Little, Brown).

RELIGION

Channels of Redemption, by Chas. G. Herzog, S. J. (Benziger).

PHILOSOPHY

Newman on the Psychology of Faith, by Sylvester P. Juergens (Macmillan).

JUVENILE

Alice's Adventures Underground, by Lewis Carroll, Facsimile of the Original MSS. (Macmillan).

An Introduction to Literature for Children, by Eleanor Rawlinson (Norton).

G. Washington: A Book for Young People, by H. A. Ogden (Century).

Tramps and Liners, by T. W. Van Metre (Doubleday, Doran).

Lucie Attwell's Children's Book (S. W. Partridge; Macmillan).

Papa Peacock, by Felecite Le Fevre (Brewer, Warren & Putnam).

Tuffy Taylor, by B. F. Dooley (Bruce).

Over Famous Thresholds, by Adriadne Gilbert (Century).

The Master of Mount Vernon, by Belle Moses, Decorations by Sven Elven (Appleton).

Sperli the Clockmaker, by Daisy Neumann. Pictures by Edward Thorne Thompson (Macmillan).

Barbara Benton, Editor, by Helen Diehl Olds (Appleton).

Herbert the Lion, by Clare Newberry (Brewer, Warren & Putnam, Inc.)

Katharine Gordon—Patriot, by Gertrude Crowinshield. Illustrated by Richard H. Rogers (Dutton).

The Terrible Nuisance and Other Tales, by Peggy Bacon (Harcourt, Brace).

Pinafores and Pantalets, by Florence Choate and Elizabeth Curtis (Harcourt, Brace).

Laughing Lad, by Helen Coale Crew (Century).

The minister met Tom, the village ne'er-do-well, and, much to the latter's surprise, shook him heartily by the hand, "I'm so glad you've turned over a new leaf, Thomas," said the good man.

"Me?" returned Tom, looking at him dubiously.

"Yes, I was so pleased to see you at the prayer meeting last night."

"Oh," said Tom, light breaking in on him, "so that's where I was, was it?"

"My dear," said old Skinkepelse, "I wish you'd go light on cosmetics this month."

"Why so?" asked his wife.

"I've got to paint the house," was the kind reply.

"And what in France," asked a friend, "did you enjoy the most?"

"Well, I think," said the lady, "it was the French pheasants singing the Mayonnaise."

"Darling, is it done when the knife breaks inside?" asked the husband who had been asked to try the cake in the oven.

Roger—"Mummy, I have such a surprise for you!"

Mummy—"What is it, darling?"

Roger—"I've swallowed a nail."

Catholic Unity's Value Reported Shown At Geneva

(Continued from Page One)

"This, of course, demonstrated the absolute autonomy and freedom of the affiliated groups within the International Union, and also demonstrated the solidarity of about twenty-five million women in a philosophy of peace that would be pacific and not pacifist.

"A tremendous effort was exercised to merge the Catholic group in a single feminist movement, which would have completely submerged our distinctly Catholic philosophy and would have deprived us of the opportunity to voice, as Catholics, the age-long desire and effort of the faithful, under the guidance of many Pontiffs, to promote concrete work for peace.

"The prestige and weight that attached to the organized voice of twenty-five million Catholic women from almost every country in the world, made it possible to withstand the pressure and to secure an exceptional place among the groups permitted to make appeal to the delegates of the disarmament conference assembled in extraordinary session. It was due to organized Catholic womanhood that the position of Catholics as such in the cause of peace was heard in the historic and momentous assembly."

Representative Instructs Catechists

Aside from the regular instructors at Victory-Noll, the Missionary Catechists, from time to time, have competent lecturers and teachers come to Huntington to conduct courses that will help them in their missionary work. Among the most interesting of these courses is one that has just been presented by Miss Edith Feldhake of Effingham, Illinois, on supervised recreation. Such training is necessary for any teacher but it is especially so for the Catechists who endeavor, in each mission, to establish a community center and provide wholesome entertainment and recreation for the poor, neglected children under their care.

Miss Feldhake is secretary to the Rev. George M. Nell, Director of the Parish Activities Service of Effingham. This successful organization functions, not only in the Springfield Diocese, but throughout the whole United States. It aims to encourage social life in the parishes and to provide equipment for those who wish to teach Catechism. The Service publishes valuable books, makes beautiful slides, films, posters and such things that will help it to attain its end.

Donald: "I'm a little stiff from polo."

Barnea: "How romantic! I've been there, too."

"Do make yourself at home, ladies," remarked the hostess affably. "I am at home myself, and wish you all were."

Wife—But, dear, in this photograph you haven't a single button on your coat.

Hubby—So you've noticed it at last! That's why I had the photograph taken.

"We also have some nice horseradish today," the grocer was explaining to the new bride out on her first shopping trip.

"O, but we keep a car," she explained sweetly.

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CHILDRENS' COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

He Is Risen!

"Christ is risen!" Swell the tidings,
Even to the faroff skies,
Joyful tidings, "Christ is risen"
That we too with Him may rise;
Rise with Him, from death and darkness.

Strife and weariness and gloom,
Unto light and life eternal,
Fadeless beauty, changeless bloom.

Oh the bliss, the nameless rapture!
Unto us it is not given
To conceive! Ah, who can picture
Our first Easter morn in Heaven?

Easter! Easter—blessed Easter!
Resurrection and the life,
Glorious God-like compensation
Of our struggles and our strife.

Easter Eggs And Bouquets

By Leo A. Schwaiger

The Blane household was astir. Though it was only half-past seven in the morning, it was Easter Sunday and little people's feet are always up early that day.

The three Blane brothers, Tom, Jack and Joe every Easter delighted in presenting their parents with some little gift that was more a token of remembrance than of value. This year Tom and Jack had gone in a conference and bought their gifts together. Joe, who was the youngest of them all, had not joined them.

"But why don't you want to come in with us, Joe?" Jack had persisted in asking.

Finally Joe told him.

"Because," he declared, "I don't get as much money as you two get each week. I-I couldn't afford to buy anything expensive." The matter had dropped with that.

Now it was Easter morning and almost time to present their gifts. Joe had kept his a secret up to now.

"Happy Easter, mother and daddy!" The cry reechoed throughout the house as the parents finally emerged from their bedroom. There was much talk and excitement after that. In the midst of it all, Tom and Jack brought in their gifts.

"How wonderful, darlings!" mother commented, as she opened her package and found a large, luscious chocolate Easter egg peeping out at her.

"M-mmm!" was all daddy could say as he found the same thing in his package.

Then Joe quietly slipped out of the room. He came back again in a minute with a small thin parcel which looked even suspiciously small.

"Here, mother and daddy," he said, as he handed over his gift. "I-I couldn't get enough money together to get anything else." An apology shone in his eyes as he sat back quietly in the corner. He was feeling down-hearted. After all, what would mother and daddy care for his little gift after they had received large, tempting chocolate eggs from his two older brothers?

Mother opened the single parcel. Daddy stood behind, watching and waiting. Joe's parcel revealed a beautiful little hand-painted card on the back of which was written a spiritual bouquet. Mother glanced over it and saw that there were many Masses, holy communions and rosaries, ending with the words "for mother and daddy."

After she had finished reading, mother slipped the card into daddy's hands, and then went over to Joe, put her arms around him tightly, and exclaimed:

"You darling!" and she planted a kiss upon his cheek. Joe felt amply rewarded then for the time and efforts he had spent.

Daddy came over to him, too, and said, "Joseph. . . thanks!" That was all he said. But Joe, looking into his eyes, read a different meaning there, and he was happy.

Now the other two brothers read the spiritual bouquet.

"Joe," said Jack, after he had finished reading, "why didn't you let us in on this big secret?"

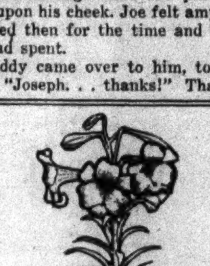
"I-I didn't think—"

"Might have known the little tyke had something up his sleeve," Tom piped in. "Something that made our gifts look cheap! Well, you aren't going to beat us next year. In fact," he said, looking more serious, "why—why can't we make up a corporation?"

"Hurray! a corporation of the three Blane brothers, for the purpose of establishing a spiritual bouquet for—" Jack stopped.

"—For mother and daddy!" little Joe finished.

The "corporation" was founded then and there, and the three happy brothers then hastened off to hunt for their own Easter packages.



WHY THE LILY IS BENT

Contributed.

Oft, at evening in a garden,
Once the Master loved to walk,
And each flower as He passed it
Bent low on its slender stalk;
But the lily, vain of beauty,
Held it's head upright, supreme,
Said, "I will not bow before Him,
For I am the fairest seen."
Sad, the Master gazed upon it,
In His eyes grief gathering slow,
Till the lily bent before Him,
Meekest, humblest of the low.

EASTER

Easter brings to us great joy
As it fills our hearts with love,
Of the glorious Resurrection
And the scenes in Heaven above.

Where the Angels are rejoicing
And the Heavenly choirs sing,
All Hail to Him Who is Risen
Our Lord—our God—our King.
—By Gerald P. Barry.

The Christian Easter is the celebration of a mighty victory, following close upon disaster and ruin. It is the victory of God over the rebellion long enthroned in His creation; over sin, which is a frank defiance of His will, and over death and hell, which are at once the consequences of sin, the evidence of its reign, and a stigma on God's honor and glory.—Rev. Dr. Stafford.

SAINT JOSEPH'S JOY

What joy was thine, dear Saint, to hold
The Infant Savior to thy breast;
What happiness for thee to know
Thy dwelling by Our Lord was blest.

Thy life was then a sweet delight;
Thy labor welcome, too.
The task performed for those we love
Is easier far to do.

So teach us, Blessed Joseph dear,
That we may grow in love,
And loving God may love all work
That's done for Him above.
Alice Rose Carr, in
St. Mary's Chimes.

EASTER

The air is like a butterfly
With frail blue wings.
The happy earth looks at the sky
And sings.
—Joyce Kilmer.

What is it that we mean when we speak of death? It is being freed from the body of sin and from the yoke of our passions; therefore to live is a bitter death, and to die is a sweet life.—Don Miguel de Manara.

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OUR SUNDAY VISITOR, HUNTINGTON, IND.

Legends of The Easter Egg

By Julia W. Wolfe

Many beautiful legends which try to account for the origin of the colored eggs of Easter time are still to be found in Eastern Europe. The simple peasant loves to gather his family around him and in hushed voice tell how, in the long ago, little children, just as they are, once went to Pilate and begged for the life of Jesus with gifts of eggs in their hands. These eggs, according to the legend, were colored red.

Or again, as another story has it, Mary Magdalene, brimming over with joy at the thought of the Resurrection, painted some eggs and ran to her friends with the good news, giving each a colored gift egg. And the bewildered disciples, too, as they kept repeating to everyone they met, "Christ is Risen," came to the market place in Jerusalem. There an eager crowd gathered round them taking in the tidings, and all believing this strange thing, all except one incredulous aged woman, who sold eggs, and she exclaimed impatiently: "As sure as my eggs are white, such a tale can never be true." But her listeners, glancing down into her basket, bade her look again, for her eggs were no longer white, but red.

It is surely not stretching the point too far to see in these legends the preservation of many customs now associated with the Easter feast. Humanity clings to such tales. The simpler mankind is, the more tenaciously old customs linger, and it is indeed in the distant parts of Eastern Europe, which gave birth to these legends, that the eggs are still mostly found, wrapped round with their original significance. Rich in color and far more ambitious in design than the Western world knows them, the Easter egg is here an illuminating page in local no less than in national history.

These painted eggs, commonly known as "Red" eggs for obvious reasons, have long provided a means of livelihood for the old women of the villages. They begin their actual painting just before Easter, or sometimes on Good Friday, but the preceding summer has seen them busy in the field and garden gathering herbs and roots for the paint pots. The preparations are made in secret. There are unwritten laws, not only as to the mixing of the dyes, but personal cleanliness is demanded and a preparation for the sacred task.

The process itself varies slightly in different regions, and though the old method of merely scratching a design on a colored background is still used, it is more often superseded by waxing. This waxing permits of much more variety in the way of color, each part of the design being laid over wax till it is time for the particular color bath. Thus the section to remain blue is covered with wax while the eggs are dipped, say, into a yellow bath.

This process, though not elaborate, is yet too complicated to have been evolved by the peasant artists themselves, but it was some time before investigators succeeded in discovering the source. It turned out to be Java, where both the instrument and procedure in Batik work resembles the method employed in the painting of Easter eggs. Somehow or other, most likely by way of India and Persia, the Java art came to Europe toward the end of the seventeenth century, and was taught in the painters' guilds, whence it passed to the semi-professional hands of the villagers themselves.

Hundreds of eggs may be painted by these women artists, the Slav races being particularly devoted to the celebration of the Easter festival. Indeed, the whole of Eastern Europe, from the mountains of Bohemia to Roumania and Russia, still cherishes the time-honored traditions.

As to the designs, they are extraordinarily varied. Flowers are the simplest of all decorations and the most frequent, but there is a decided preference for lily of the valley, and the tulip. The four-leafed clover may be chosen, or even oak leaves.

In certain parts, notably in Slovakia, geometrical forms and spirals are common, some of these bearing a striking resemblance to the peasant embroidery designs. Something of this embroidery transcription is found too, in Roumania, where both arts are very old. Hearts appear with three-stemmed flowers rising from them and proverbs in sprawly characters may give a word of advice or encouragement to the receiver. The cross, of course, is truly typical. It is the Easter symbol, and it is even said that every egg-artist must paint a cross on her first egg, or else her work will not be blest.

When the eggs are distributed, tradition prescribes a thorough spring cleaning! The home must be spotless. The children are subjected to rubbing and scrubbing, with an Easter egg in the washing water. Then come new clothes for the whole family and, so arrayed in all their spring finery, they are marshalled for church. Father heads the procession, carrying in one hand the Easter bread offering, freshly baked; in the other, the precious basket of "Red" eggs. It is an occasion, when the whole village assembles in the church, there to await the dawn of Easter Day. When the light at last touches the hills they creep outside and the sun rises over a kneeling multitude. "Christ is Risen!" the priest calls in a loud voice. Easter has come and with it a day of rejoicing. This day is given over to merry-making. There is feasting and fun and games for the children, in which their Easter eggs play the principal part. But if the living disport themselves royally, the dead must not be forgotten. They share in the "Red" eggs, for the meal of the day is partaken of over the graves, on which a white cloth is laid with the festive breads, the apples and eggs which now have the blessing of the church.

One custom still remains to be mentioned: these people, so full of happiness, would not keep the good news to themselves. They know that far away in a remote corner of Judea there is a land of Romance, the inhabitants of which, unaware of the approach of Easter, yet await the sign. And the sign comes from the mountains and plains of Europe, borne to them along flowing rivers—hundreds and hundreds of broken egg-shells.

Whatever the origin of the Christian custom may have been, the gift of eggs is in reality much older than that of the Resurrection morn. The Persians and the Egyptians used eggs as a symbol of life. The Greeks and the Romans gave them as mutual gifts at the beginning of the spring, a kind of thank-offering for the return of the sun. The early Christians, without a doubt, took over the custom, and, imbuing it with a new meaning, left it for a believing world as the symbol of the Resurrection.

Reggie's Easter Bunny

"You may look in the pasture lot for Easter eggs," said Aunt Annie to Reggie and Madge on Easter Monday morning.

They had watched Aunt Annie very closely for several days, but they hadn't seen her fixing any Easter eggs, and they had no idea where to look for them.

Now when she said "in the pasture lot" they knew that they might be looking until lunchtime before they found them all, for the pasture lot alone was bigger than all the grounds of the children's city home.

Reggie whistled to old Ring, Uncle Archie's hunting-dog, and started out with Ring and Madge both at his heels.

Over the bars they scrambled, like tumbling Brownies, and pretty soon they were running here and there on the soft green grass and in and out among the blooming shrubs hunting for the bright eggs they felt sure they would find.

"Oh, goody, a red one with 'Madge' written on it in white letters," cried Madge, clapping her hands with delight before she stooped to pick it up and lay it carefully in her little brown basket, all lined with soft moss and leaves.

"Oh, a blue one with a white Bunny printed on it!" cried Reggie getting a little excited, too, although he was such a big boy.

"A purple one with a white rose on it!" cried Madge, who found the very next one.

"That shall be yours, because you found it," answered Reggie.

But "No," said Madge, "let's don't do it that way, 'cause maybe you will find the least and I will find the most, or maybe I will find the least and you will find the most, so let's just take it this way, one's yours and the next one's mine, 'less of course one's got our names on it and then we will change so's to make 'em come out even."

Reggie agreed, because he thought the plan a very fair one, and that it was very clever of his little sister to think it out that way.

The hunt went on happily, for they were good-natured children and the woods were very green and bloomy and beautiful, and old Ring was jumping about in the brush and the bushes as if he thought himself the happiest one in the crowd.

The last egg they had found had Madge's name on it, so when she saw something, a beautiful orange yellow shining down in some leaves at the root of a tree she called.

"One for you, Reggie, right at the foot of that big tree where old Ring is sniffing and snuffing around."

Reggie ran to the tree and leaned over to pick up the beautiful golden-orange egg when "plump" right into his soft, mossy basket jumped a darling little soft-gray bunny, with long ears and bright eyes, and a cunning little white cotton-y tail.

"Oh," gasped Reggie, and "Oo-oo-oo-ee," cried Madge, setting down her own basket and running to touch the cunning little real live Bunny.

Bunny nestled cosily down into the basket and stuck his soft pink nose right into the warm palm of Reggie's hand.

"I think it's afraid of old Ring," said Madge, guessing at the truth.

"And that's why it ran to us," added Reggie, "and now we will take care of it."

"Maybe its little nest is by that tree," said Madge, who wanted every young thing in the world to have its very own mother, if it possibly could.

But they couldn't find the nest and they couldn't find the mother rabbit, so the two children took their Easter Bunny back to the house with them and fed it and took care of it, until it became so gentle that it would lie in Madge's lap like a kitten, or cuddle up in Reggie's pocket when he went out for a walk; and both of them agreed that it was the very nicest Easter gift they had ever had.—Francis McKinnon Morton, in S. S. Times.

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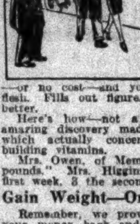

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